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MEMOIR OF THE LATE REV. JOSEPH BROOKSBANK,
OF LONDON.

“THE righteous shall be had in everlasting remembrance,” when heroes and potentates pass into oblivion. To allow such a man as the subject of this brief Memoir to go down into his grave without notice, would be as unjust to the individual as to the cause which he so faithfully and so firmly advocated. Yet he needs not the meed of human praise; he has passed beyond the sphere of mortality—he has stretched his wing, and soared high above the applauses and the censures of man—he has received his recompence in the approving smiles of his Lord.

JOSEPH BROOKSBANK was born at Thornton, a village near Bradford in Yorkshire, Feb. 21, 1762. His father was a respectable farmer, in easy, not to say affluent, circumstances; the future steps of his life, therefore, were dictated by choice, and not by necessity, and decide the unbiassed bent of his inclinations, and the deliberate preference of his judgment. He did not enter the ministry for “a morsel of bread.” He was educated at the grammar school in the neighbourhood, where he remained until he was seventeen years of age. His

religious impressions commenced at a very early period; and it is thought that his conversion may be fixed so far back in his life as about the ninth or tenth year of his age. This important circumstance appears to have been effected by the prayers and conversation of an aged female of the name of Coulter; and furnishes another, among innumerable instances, of the influence of unpretending piety, in the most private stations, upon the hearts of others; and those, perhaps, destined hereafter, as in the present instance, to fill public and sacred offices. The impressions which he thus received were neither effaced from his own bosom, nor, under their powerful agency, could he consent to restrict their efficacy to himself. He began earnestly to desire the salvation of others; and then was enkindled that hallowed flame of love to Jesus, and to the souls of men, which burnt with unextinguishable ardour upon the altar of his heart to the last hour of his mortal existence, and shed its pure and heavenly light even upon his dying pillow. In September 1780, he went to the Old College, Homerton, for the purpose

of pursuing his studies preparatory to the work of the ministry, upon which his judgment and his affections were alike fixed. That ancient Academy, always distinguished for its learning and utility, was then under the superintendence of Doctors Gibbons, Mayo, and Fisher. The first of these, after having finished his academical course with great credit to himself, and not less satisfaction to his tutors, he succeeded in his pastoral office at Haberdashers' Hall. The Independent church now meeting in this place, (and which succeeded the Presbyterian interest formerly meeting there, which was dissolved about 1734,) is of great antiquity, having been gathered by the Rev. William Strong in the year 1650, before Cromwell attained his supremacy, and met in Westminster Abbey. The church-meetings are supposed to have been originally held in the House of Peers. While he was a student, it appears that Dr. Watts was a member of this church. In 1785 Dr. Gibbons entered his rest, and in September of the same year Mr. Brooksbank was ordained pastor over this religious society. On that occasion the Rev. Mr. Clayton, Sen. gave the charge, Dr. Davies preached to the people, Dr. Fisher offered the ordination-prayer, and Mr. Hamilton read the hymns. Of these, the first only remains, full of years and of honours; bearing on his venerable head the almond-blossoms of immortality; giving thus the sign of an approaching spring which can never fade: the rest have received their palms and their crowns, and have entered into the joy of their Lord. On the first of January 1788, he married Miss Shrimpton, daughter of Thomas Shrimpton, Esq. a lady of whom it is not too much to say, in respect of her intellectual endowments, that had she turned her attention to literature, as an authoress, enough yet remains of her casual compositions to prove, that she would

not have fallen short of the highest attainments of her sex, to whom the world is so much indebted, in any department which she might have chosen. She was pre-eminently distinguished for her love to her husband and to her children: in June 1805, she left *him* a widower indeed, and *them* orphans! Long before this blank in his domestic comforts, Mr. Brooksbank had distinguished himself as the steady friend of every cause of real religion, and of humane tendency. These were indebted, not indeed to his public pleadings, but to his heart, and to his countenance. When Bigotry would have laid restraints, if the infant Sampson could have been fettered, upon the gigantic efforts of the Missionary Society, the struggles of whose childhood demonstrated what must be the greatness of its strength in that maturity of vigour to which it has not even yet attained, and of which we are still but very inadequate judges, he stood firm to the cause—the first to support it; and when clouds and darkness appeared to encompass it, the last to despair of it; absolutely incapable of deserting it. In his own place of worship its first sermons were preached; there the first Missionary communion was held; and during many years the meetings for public business continued there to be convened. Thus he pursued the even tenour of his way; always keeping pace with the march of the times; having no bigotted attachments, amidst the firmest fidelity; possessing a heart which spontaneously expanded as new schemes of benevolence and religion arose; the friend of God and the friend of man: can a higher tribute be paid to any man? And breathes there the man who will not acknowledge that it was due to Joseph Brooksbank? He was, at the outset of his ministerial career, popular, very popular. That popularity gradually declined; and this declension is to be attributed to no

defection in his principles; to no blemish in his character; to no abatement of his zeal, or of his labours: but to the capricious alterations of public taste, as to public men and their exertions. He, whose heart enlarged with the age, could not with the same promptitude change his style of composition and his manner of address; but if he was not heard, it is consolatory to reflect that he deserved to be so.

August 19, 1823, he again married, a widow lady, Mrs. Ball; and in the January following he was seized with jaundice, a disease peculiarly fatal at his time of life; and from the shock of which he never recovered. He languished through a few months, with all the depressing and enervating accompaniments of this cruel disease, which seemed also either to have produced, or to have identified itself with others; and on the 19th of April, 1825, he expired; after only a fortnight's confinement to his bed. He had prepared a discourse, which was never delivered, from a text which Dr. Collyer adopted for his funeral sermon,—Col. i. 28, "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." The very depressing nature of his disease did not allow of much conversation; and whatever occurred was evidently of much effort. But every thing was satisfactory. "I cannot tell you," said he, "how precious Jesus is to me! and how precious his name has been to me during all my pilgrimage, and in the most trying hours of my life." Prayer, praise, confidence, humility, resignation, marked the closing hours of his life, less by words than by deeds; yet both presenting an undivided combination and a beautiful consistency. He was buried in his family vault at Bunhill-fields, and his funeral was accompanied by some of his oldest friends in the ministry, and attended by many

of his congregation. Dr. Collyer conducted the whole funeral service at his own desire, and that of his family; and on the succeeding Lord's Day preached his funeral sermon at Haberdashers' Hall.

Thus lived and died JOSEPH BROOKSBANK, who finished his course at the age of 63; and of whom it is difficult to speak the truth without being suspected of flattery, or at least, undue partiality. But his virtues were sweet, while his whole deportment was unpretending. It is but just that the hand of friendship should lift the veil, and discover to the world what manner of spirit has taken its flight to a purer region. More than thirty years personal knowledge enables the writer of this article to do this. The intimacy began in patronage, at the early age of about twelve or thirteen; ripened into friendship, was confirmed by pastoral relation, was sweetened by constant and unconstrained intercourse, and remained, until death broke the link—and dissolved the union—not for ever! But when again it shall be joined, nor time, nor death, nor accident shall break, nor eternity dissolve it. Such a biographer claims a right to "speak that which he does know, and to testify that which he has seen."

Mr. Brooksbank was distinguished for his ministerial fidelity, and no less for his ministerial diligence. To have cut off a right hand, or to have plucked out a right eye, would have been comparatively easy to him: but to conceal, or to compromise one truth of the Gospel, was to him an absolute impossibility. He did not understand the art to soften down sturdy principles, or to shift with the wind for his own advantage, and sail at his ease. Christ was with him every thing; and the world, and its friendship, as nothing. He was no loiterer in his Master's work. He was "instant in season,—out of season,"—and until the symptoms of his last

fatal disorder had increased uncontrollably upon him; and that occurred to him, which frequently happens to a singularly hale constitution, that he was arrested in the midst of his work, his zeal never abated, and his labours were never remitted, his perseverance and activity continued undiminished amidst many discouragements. He did not require the gale of popularity to fill his sails—he was impelled by a sweet and irresistible principle, which enabled him to swim against the winds and the tide, as readily as with them, and which thus established its divine original, and its claim to be considered as absolutely independent of circumstances. He was an unchanging friend, no butterfly basking in the sunbeam, and fluttering on the zephyr, driven before the gale, chilled by the blast, and disappearing in the tempest; he gave no man his hand, to whom he had not given his heart; and when he gave his heart, he so gave it as to place it beyond the reach of accident. He had great tenderness for others, he endured their weaknesses, all his reproofs were administered in secret; to cover with the mantle of Christian charity a brother's infirmities, and not to expose them, was his habitual practice. He was an undaunted defender of the oppressed, a strenuous supporter of the deserted, and a kind and affectionate friend to the afflicted. It was a peculiarity in his character, (shame to an evil world, that it should be peculiar!) that persons almost unknown to him previously, or enjoying only the privilege of a passing acquaintance, the moment they stood in need of assistance, or experienced the desertion so common to change of circumstances, found in him the ready friend. An accusation against a brother he would never entertain without the most overwhelming proof, and even then he pitied, but was never heard to censure. He was the friend of the young, to them his countenance, his instructions, and his table, were all

and alike afforded. There are many this day, high in public estimation, and in official rank, who owe their earliest patronage to Joseph Brooksbank. High integrity and unblemished purity of character distinguished his life, and followed him to the tomb. No blot could be attached to his name, even by malignity itself. No accuser dare stand forth to impeach his fidelity. No blush can be called upon the cheek of any one of his friends on his account. And this was mingled with deep humility of spirit, with undivided simplicity of dependance, evinced through the whole of his life, and conspicuously in his last moments. As a man of God, it is unnecessary to say that he was a man of prayer. He was especially conversant with the Scriptures; and besides his public and official acquaintance with them, and that regular examination of them which stood connected with his family, or was elicited by his pulpit studies, he uniformly, in private, read the Bible throughout four times in the course of the year, during many of the last years of his life.

Farewell! Friend, father, pastor, farewell! Eyes, not unused to tears, may well find their fountains broken up, when thine unfeigned love is called to mind, and connected with its loss; but thou hast ceased to weep; and he, who thus waters thy sepulchre with his tears, hopes, at no distant day, again to meet thee, in that happy world where all tears are wiped away!



ON THE TENDENCY OF TRUE RELIGION TO BETTER THE TEMPORAL CONDITION OF COTTAGERS.

THE spirit of active benevolence by which the present age is characterized, has been directed in various ways to ameliorate the circumstances of the labouring classes of society; yet we cannot expect either the

patriot or the philanthropist to succeed, if the principles and the spirit of the Gospel are disregarded. Christianity unveils the glories of heaven, the pure and perfect felicities of an eternal world, but it exerts a beneficial influence in improving our condition even in this life; it instructs and blesses the inhabitants of palaces and mansions, but its salutary power is more strikingly demonstrated in the humble and happy cottage.

It must be obvious on the first glance, that religion has a tendency to subdue and restrain those passions, the indulgence of which swells the torrent of profligacy in the lower walks of life. Lewdness and intemperance bring tens of thousands into poverty, debt, disgrace, and misery, who might have been useful members of society. Having no bridle for their appetites, no check to their corrupt propensities, they spend their time, their money, and their strength, in haunts of dissipation and excess, and often sink into an untimely grave. Where the Gospel is cordially received, it raises a barrier against the temptations to such a course; it calls the mind to higher objects and hopes, and thus diminishes the force of sensual allurements. Conscience, awake and alive, causes a man to shrink from the contact on approach of those vices which produce the keenest and deadliest stings. The lust of the flesh, the lust of the eye, and the pride of life, no longer enslave him who thinks and speaks and acts under the influence of divine grace.

Religion also obviously leads to habits of industry, order, and economy. The Christian is required to be diligent in business, as well as fervent in spirit, serving the Lord. By a wise improvement of his time and talents, he avoids many dangers which would otherwise be incurred, and secures many comforts which would otherwise be lost. He is taught to use what Providence bestows with moderation and prudence; his veracity

and faithfulness engage the esteem and secure the confidence of superiors; he guides his affairs with discretion, and adorns the doctrine of God our Saviour in all things.

There is, however, no way in which religion more effectually tends to better the temporal condition of the poor, than in its salutary and sanctifying power over the social feelings. We are bound to each other by various relative ties; and when these ties are strengthened by the bonds of religion, moral virtues have the best soil and the best safeguard. A peasant or an artisan, who fears God and loves our Lord Jesus Christ in sincerity, will feel towards his wife and children a tenderness and warmth of affection not to be found in the graceless profligate. While they read the Scriptures together, and offer up daily prayers and praise in their humble dwelling, every sorrow is assuaged, every comfort heightened, every endearment refined.

That religion has a most favourable influence on the temporal circumstances of the lower classes, will be granted by all who candidly examine facts. In those districts of our country, where the people are sunk in profound ignorance and gross impiety, they are always found degraded by the foulest vices. It has often been remarked, that where churches and chapels on the Lord's Day are nearly empty, gin-shops and ale-houses are sure to be full; where all regard to the interests of another world is thrown off and set aside, the motives which urge men to an enlightened and steady attention to their true interests in this world, become extremely feeble and fluctuating in their operation. If we compare those parts of the country where the Sabbath is decently observed, and the poor send their children to Sunday-schools, and themselves attend the worship of God, with others where scarcely a trace of religion is to be seen, the contrast, in point of morals, will appear very strik-

ing. It surely then becomes all who wish to improve the state of the lower orders, to use every means by which they may be brought under the influence of the Gospel. Let them not recount difficulties and pore over past disappointments, much less mask negligence with the specious pretext of prudence. Every man of property and influence ought to employ them with the whole weight both of his counsel and example, to lead his own servants and dependents into the ways of God; and how much might be done to evangelize and moralize the labouring classes, may be judged from the effects produced in certain places by the zealous and persevering efforts of pious and benevolent individuals.

VOLENS B.

REMARKS ON THE LANGUAGE, HISTORY, RELIGIONS, AND GOVERNMENT OF CHINA.

LETTER II.

MR. EDITOR,

I purpose to devote this Letter to the religious opinions of the Chinese; and their system of precepts, intended by them to regulate the morals and manners of men. In the Chinese language there are numerous books, compiled by individuals, in which are collected essays and paragraphs on moral and religious subjects. These compilations are seldom in defence of any party or system; but are generally in support of what is serious and virtuous, in opposition to the grossly vicious and profligate. These productions are variously designated; but still there are a few essays common to them all. One book of the kind is entitled, "*King sin Luh*," a record of things revered and believed; which name corresponds to a "Confession of Faith;" another book of this sort is called "*Tseuen jin keu ho*," and answers to the "Whole Duty of Man;"—another is called, "An Awakener of

the World;" intimating that the vicious are asleep and insensible of their danger; and the work before me bears the title of "*Tan kwei tseih*," "*Olea Fragrans Collectanea*;" published during the reign of the late Emperor, Kea-king.

This small duodecimo consists of four volumes, in which are fifty essays or papers, differently entitled: and perhaps your readers will form a more correct idea of the work and the subject by means of brief extracts, rather than from any analysis, which does not bring the original before them.

The introduction sets out with a principle which is not at all adhered to in the essays, viz. that true virtue is influenced neither by hope nor fear. "I have long thought," says the compiler, "that the good man acts virtuously *without any hope* to induce him to act so; and abstains from vice *without any fear*, that induces him to abstain from it. If a man acts not virtuously till he be enticed by the *gains* of virtue; and abstains not from vice till he be affrighted by an apprehension of the *mischiefs* of it; then with him, the ruling motive is, at the outset, insincere."

This high-toned doctrine, however, is said to be fitted only to first-rate people; and for common people, *hopes* and *fears* are still necessary.

The first eight essays in the "*Olea Fragrans Collectanea*," are attributed to a person who pretends a commission from heaven, to promulgate, throughout the world, certain precepts for the salvation of men. There is not, however, any historical evidence of the existence of such a person; nor is there, that I have met with, any record of his actions. He is the creature of imagination and pious fraud. His title is "*Wan-chang-Te-Kewn*," the "Literary - Illustrious-Emperor-Prince." I will here insert the head-line of the several essays attributed to him, which will enable the

Reader to form some idea of the subject-matter of the book.

1. On secret deeds of benevolence; their efficacy in procuring prosperity.
2. The World's Awakener; consisting of threatenings against the vicious, and promises to the virtuous.
3. Warnings to the Literati; dehorting them from the vices to which superior talents and learning are peculiarly incident; such as endeavouring to make the worse appear the better cause, &c.
4. The Plantain Window's Ten Precepts: a sort of Decalogue, composed in a study, whose window was shaded by a plantain tree.
5. Exhortations to filial duties.
6. A Sacred Essay on filial duty.
7. Deliverance from suffering during a Kêe round; i.e. one of the Hindoo Kalpas, (or Platonic great years, consisting of 25,000 years, when the world will begin anew.)
8. The merit of gathering up and burning carefully, papers written or printed on; and the sin of treading them under foot, or employing them for mean purposes.

The Emperor-Prince commences the first essay by holding himself up as an example; and in it he asserts that during *seventeen generations*, (intimating so many incarnations) he filled a high office in the state, during which time he never oppressed the people, nor treated cruelly inferior officers; but he delivered those who were in distress, and supplied the wants of the destitute; he pitied the fatherless, endured men's errors, and extensively performed secret deeds of benevolence, which excited a favourable impression in the azure canopy above. "You men (says he) who can keep your hearts as I did, shall assuredly have conferred upon you by heaven, prosperity and happiness."

He gives some by-gone examples of benevolent deeds procuring success in this world. One person saved the life of a harmless ant, and attained as a reward high literary honours; one buried a noxious snake, and was raised to the rank of a minister of state.

The mixture of important relative duties with superstitious trifles, as appears in the preceding paragraphs, is

a characteristic of Chinese religious and moral writings.

That it is the duty of man to endeavour to promote the moral welfare of his fellow-creatures is inculcated by all the different Chinese sects. Some of them indeed have taught that man should have no regard to self whatever; which they expressed by the words *Woo wa*; "No me!" however, the majority consider that the *Meum* and *Tuum*, the Mine and Thine, is the only doctrine that is tenable; the other idea is the extravagance of benevolence.

Confucius taught on this subject, that human passions, and the influence of external things, had obscured the internal moral light, yet had in no instance extinguished it; and, therefore, man's first duty was to exert himself to discern, and coerce himself to conform to nature's light, by which means he would return to his pristine purity and virtue; and having done this, man's next duty was to afford help to others, his fellow-creatures, aiming at the renovation of his family, his country, and the world. Confucius did not make any very explicit claim to a commission from heaven; nor did he teach much that can be called religion; his doctrines were not a revelation, but the result of his own reasonings; still he thought that heaven had employed him to defend and propagate right principles; and if so, he asserted that he had nothing to fear from man.

The Literary-Illustrious-Emperor-Prince gives this precept:—"Uprightly, and straight-forwardly, in behalf of Heaven, carry on the work of renovating mankind." And again; "*Extensively propagate the three Religions*," or the three Systems of Education, as the Chinese call them; viz. that of Confucius; next of Laou-keun; and lastly, that of *Fo*, or *Fuh*, *Fuh-too*, which is Budha.

On this subject the last precept of the Chinese Decalogue says, "It is required to spread widely education"

and renovation ;" to which the commentator adds, " When you meet with superior men, speak of nature's principles ; when you meet with inferior men, speak of ' *Cause and fruit* ;' i.e. of rewards and punishments hereafter, being the consequences of men's conduct now. Print many moral books ; speak much of moral actions ; and it is especially a duty to attack the heterodox, and honour the orthodox ; thereby to support my system of principles." And in the close of the pretended revelation, the Emperor-Prince says,— " Whoever conceals or hides, instead of widely disseminating the principles of this sacred document, commits a sin, which is equal to that of the person who believes not, or who recants after he has believed ; and who will be punished during the whole period of a Kalpa-Revolution." This threatening has a reference to the theory of a series of creations and destructions following each other ; and from one revolution or reproduction of the world, and the system of the universe, till its destruction again, an immensely long period must elapse : human conduct, whether virtuous or vicious, under any one of the Kalpas, renders men happy or miserable during the whole of the next period.

I will, Mr. Editor, close this Letter with *Wan-chang-Te-Keun's* divine commission, as given by himself ; and hope to resume the subject on another occasion. He says,—

" I, the true Prince, am a completely globular and universally pervading essence of reason and virtue ; and have long been a witness to the true Throne. Now, in consequence of the Kalpa-Revolution being a subject deserving of serious thought, I voluntarily desire to save, and transfer from miserable circumstances, all mankind.

" On the 7th day of the 7th moon, of the *Jin-shin* year of the cycle, being the 6th year of the reign of the compassionate Emperor *Hwae-te*, of the Western *Tsin* ; *

* This period corresponds to about A. D. 300. Can this be a legend formed on distant vague reports of Christianity ?

in an enamelled chariot with feathered poles ; in a sage-symbol car, with bird-of-paradise steeds, preceded and followed by gem-like virgin boys and gem-like virgin-girls ; by divine generals and celestial troops ; with music bands and waving banners, a hundred times ten thousand ; these all attending and escorting me with solemnity and order, and whilst the music's sound shook the heavens, I had to give thanks to

TEEN TE,

Heaven's Sovereign,

for being appointed, ' *The True Prince, of supreme virtue*, having no superior, the very first ; and, appointed also to the office of recording Secretary, of every occurrence, at His celestial Majesty's gate. Above, it was given to me to Lord the angelic records in the thirty-three Heavens : in the midst, between Heaven and Hell, I lorded among men, the length or shortness of their days ; prosperity and adversity ; death and life ; nobile-rank and mean-condition ; below, I lorded the eighteen hells, and the transmigration-of-souls.

" Having worshipped in gratitude for the appointing decree, the expanse of heaven was forthwith mightily shaken by seven voices. Heaven and Earth were whirling in their orbits ; and I but pointed with my sword, and at once, the chariots of heaven and earth stood still ; the axles of the sun and moon were motionless. Instantly purple clouds upward rushed ; black vapours around closed, and two virgin youths advanced and presented the Virtue and Vice Book-of-accounts ; saying, ' After the *Yin-maou* period of the cycle, the Kalpa-Revolution will be terrible ; we have received the Imperial Will, predestinating the states of the virtuous and vicious, which Book we presume to present.'

" I looked over the book of the virtuous, and saw recorded a certain number of men noted down for *fidelity, filial piety, meritorious deeds, secret benevolence, and personal virtue*.

" I looked into the book of the vicious, and saw noted down for the ' ten great wickednesses,' and the ' five perverse crimes,' a certain number of *State's-Ministers* ; common-people ; magistrates ; official-clerks ; literati ; agriculturists ; mechanics ; merchants ; and priests of *Budha* and of *Laou-keun*.

Seeing these things, and knowing the near approach of the Kalpa-Revolution, I commiserated mankind : for, the world's inhabitants commit wickedness, boundless and incessant ; and there are now dispatched for the punishment of the ten crimes, of mighty devils, three millions ;

of flying-to-heaven divine kings, three millions; of divine troops and divine leaders sixteen millions; these are 'kinged,' or headed by the Thunder-god, who after death divides men to the five roads appointed them to go, and gathers together the wicked.

"There are besides prepared for the wicked, mighty storms of wind and of rain; floods and conflagrations, and wide spread pestilence, all at once to burst forth, and to fill up the whole period of the Kalpa; and these punishments are not distant;—how deserving of lamentation and of pity is the state of man!

"I, for the sake of saving mankind, now clandestinely disclose Heaven's secret plans, and slightly unfold the contents of Virtue and Vice's Book, respecting those who have already performed meritorious deeds or committed crimes; that from these examples of rewards and punishments, in the invisible world, the living may take warning. And I advise the men of the world to recite once, early every morning, the Sacred Records hereafter named, in order to melt away their sins and crimes."

Mr. Editor, the names of the persons referred to as examples; their places of abode whilst on earth; the crimes they committed, and the punishments they receive in the invisible state, are all mentioned in a subsequent part of the book; but I must here break off without comment, and am,

Yours, &c.

ROBERT MORRISON.

MISCELLANEA.

A KEEN REPROOF BY AN AGED MINISTER.

A VENERABLE minister at H— preached a sermon on the subject of eternal punishment. On the next day it was agreed among some thoughtless young men, that one of them should go to him and endeavour to draw him into a dispute, with the design of making a jest of him and of his doctrine. The wag accordingly went, was introduced into the minister's study, and commenced the conversation by saying, "I believe there is a small dispute between you and me, Sir; and I thought I would call this morning and try to settle it." "Ah," said the clergyman, "what is it?" "Why," replied the wag, "you say that

the wicked will go into everlasting punishment, and I do not think that they will." "Oh, if that is all," answered the minister, "there is no dispute between you and me. If you turn to Matthew, xxv. 46, you will find that the dispute is between you and the *Lord Jesus Christ*, and I advise you to go immediately and settle it with Him."

FATAL SABBATH PLEASURE.

ON Lord's Day morning, June 19th, six young men took a boat and a waterman, on a party of pleasure, to Richmond. Upon their arrival there, they stayed a considerable time, and became intoxicated. When on their return they reached Old Swan Stairs, Thames-street, between seven and eight o'clock, Beane, the waterman, made for the shore; but on attempting to land them, they began to swear in a shocking manner, declaring that they would not pay him for his day's work, unless he would take them through London Bridge. The waterman, finding they were resolute, and fearing they would carry their threat into execution, consented to their wishes, and accordingly put off his boat. He had, however, only just entered beneath the arch when the boat became unmanageable and upset, precipitating the whole party into the water. Assistance was speedily obtained, but we regret to state that two out of the six unhappy young men sunk to rise no more. What a complication of sin and misery is here! First, the obligation of the Sabbath is disregarded; then follow intemperance and profane swearing, and these again are succeeded by an awful manifestation of Divine displeasure. We most earnestly entreat the lovers of pleasure to mark in this catastrophe the truth of that solemn declaration of sacred writ, "The way of transgressors is hard." If the four surviving youths are not lost to all salutary reflection, they will surely resolve never again to enter into such direct warfare with the God of the Sabbath. It is indeed fearful to look at the River and at our Parks on the day of sacred rest. Truly because of Sabbath-breaking the land may mourn.

GROSS PROFANATION OF THE LORD'S DAY.

We were greatly concerned to learn from the public newspapers, that, on Lord's day, July the 10th, a new dramatic

piece, intended to be performed for the first time on the evening of the ensuing day at Covent Garden Theatre, was twice rehearsed at that place, first about church time in the morning, and again in the evening.

Such encroachments as this, on the sanctity of the Sabbath, (and we observe many others,) are continually making, with increasing boldness, and augur no good to a country in which they are tolerated by a Christian magistracy.

POPISH DELUSION.

One day, says an esteemed Correspondent, as I was crossing a meadow, I met with an old man, a Roman Catholic, and entering into conversation with him on the subject of religion, I said to him, "Why do your priests say their prayers in Latin?" The poor man replied with considerable warmth, "Why, to be sure, the devil don't understand the Latin tongue." Well, I thought, here is a mystery explained in few words. Here is an importance attached to the Latin tongue that I never before knew. Here the devil is beat outright. Who would not study the Latin tongue?

ANECDOTE OF A FRENCH OFFICER.

A FRENCH officer, who was a prisoner upon his parole at Reading, met with a Bible; he read it, and was so struck with its contents, that he was convinced of the folly of sceptical principles, and of the truth of Christianity, and resolved to become a Protestant. When his gay associates rallied him for taking so serious a turn, he said in his vindication, "I have done no more than my old school-fellow Bernadotte, who has become a Lutheran." "Yes, but he became so," said his associate, "to obtain a crown." "*My motive*," said the Christian officer, "is the same; we only differ as to place.—The object of Bernadotte is to obtain a crown in Sweden, mine is to obtain a crown in heaven."

ANECDOTE OF THOMAS AQUINUS.

THOMAS AQUINUS, surnamed the *Angelical Doctor*, who was highly esteemed by Pope Innocent IV., going one day into the Pope's chamber, where they were reckoning large sums of money, the Pope, addressing himself to Aquinus, said,

"You see the Church is no longer in an age in which she can say, 'Silver and gold have I none!'" "It is true, holy father," replied the Angelical Doctor, "nor can she now say to the lame man, 'Rise up and walk!'"

"WHERE HAS HE GONE?"

It is written of a gentleman who died very suddenly, that his jester ran to the other servants, and having told them that their master was dead, he, with much gravity added, "There! and where is he gone?" The servants replied, "Why, he is gone to heaven, to be sure." "No," said the jester, "he has not gone to heaven, I am certain!" The servants with much warmth asked, how he knew that his master was not gone to heaven? The jester then replied, "Because heaven is a great way off, and I never knew my master to take a long journey in my life, but he always talked of it some time beforehand, and also made preparation for it; but I never heard him talk about heaven, nor ever saw him making preparation for death; and, therefore, I am sure he has not gone to heaven."

ANECDOTE OF WASHINGTON.

IN the town of ———, in Connecticut, where the roads were extremely rough, Washington was overtaken by night on Saturday, not being able to reach the village where he designed to rest on the Sabbath. Next morning about sunrise his coach was harnessed, and he was proceeding forwards to an inn near the place of worship, which he proposed to attend. A plain man who was an informing officer, came from a cottage and inquired of the coachman, whether there was any urgent reason for his travelling on the Lord's Day. The General, instead of resenting this as impertinent rudeness, ordered the coachman to stop, and with great civility explained the circumstances to the officer, commending him for his fidelity, and assured him that nothing was farther from his intention than to treat with disrespect the laws and usages of Connecticut relative to the Sabbath, which met his most cordial approbation. How many admirers of Washington might receive instruction and reproof from his example?"—*Boston Rec.*

OBITUARY.

MRS. LUCY CASE.

ON Wednesday, May the 11th, died, in her 79th year, Mrs. LUCY CASE, of Hempton, in the county of Norfolk, member of the Independent Church of Christ in Fakenham. This eminently pious female was born in the year 1745, of parents respectable, both from their station in life, and from their generous and humane dispositions. Her mother feared the Lord, and frequently spoke to her on subjects relating to God and eternity; hence her mind, even in childhood, was impressed with a sense of religion. The loss of a sister, who was with her at school, and who died happy in the Lord, before her education was completed, had a powerful effect on her mind. But notwithstanding these impressions, she still remained ignorant of her true state before God, of the way of salvation through Jesus Christ, and a lover "of pleasure more than a lover of God." It was not till after she had become a wife and a mother, that she was truly awakened to see, feel, and acknowledge herself a guilty and lost sinner. This genuine conviction, under God, appears to have been the result, partly of her own reading and reflection, and partly of what she had heard respecting some pious and persecuted Methodists, who about that time sprung up in Fakenham. All her connexions were then living in the gaieties of life—she had hitherto run with them the round of pleasure—of dancing and plays she had been passionately fond—but now such dread overwhelmed her mind, that she was constrained to renounce them. Feeling herself lost, she earnestly desired to know the way of salvation. She had heard much of the Methodists, but was both afraid and ashamed to go near them. At length a person came to a neighbour's house to preach, and she ventured to go and hear. The sermon, which was from Col. iii. 1, the Lord so blessed her, as that she was led to see how a sinner could be saved—to feel the pardoning love of God in Christ Jesus—

and, in the strength of grace, to resolve to declare herself "on the Lord's side," and to "set her affections on things above."

She was soon called to take up the cross. Her relatives and friends opposed her. Her beloved partner was grieved on account of her religion. Through grace, however, she was enabled to persevere, "bearing the cross and despising the shame." Her opposition from her husband was not of long continuance; he, "won by her chaste conversation, coupled with fear," soon began to see, think, and feel, as she did; and when, after the lapse of a few years, she was called to commit his mortal remains to the tomb, it was her happiness to be able to do this in hope of a joyful resurrection to eternal life."

It is more than fifty years since she was called to the knowledge of the truth. So long a period was she, through grace, enabled to walk worthy of her high and holy calling. Her character may be summed up in a few words: she was a consistent Christian—a Christian under under all circumstances, and in all the walks and relations of life. She was not the meteor which dazzles us for a time with its glare, but the gradually "burning and shining light"—"shining more and more unto the perfect day." Prayer was her delight—the Bible her companion—the house of God her home—and to do good her constant aim. In her the poor have lost a friend, the Church on earth a valuable member, and the cause of religion a steady supporter.

Her end was peace and joy. Jesus was the foundation of her hope. She "knew in whom she had believed;" and was able to say, in the prospect of death, "The work is finished. Were I to live ten years longer no more could be done for me than has been done. I therefore wish to say, Let the will of the Lord be done." She had, it is true, some seasons of darkness, when she was tempted to fear lest she should be deceived at last, but, mercifully, those seasons were unfre-

quent and short. In general her mind was tranquil and joyful in God. Her bodily sufferings were at times great, yet she did not complain. She desired "to depart and be with Jesus," yet patiently waited her Father's time. The day before her death, such was her holy joy, that she sent for a Christian friend, and said, "I have sent for you, my dear friend, to tell you how happy I am."

Her death, though for some time expected by herself and friends, was at last sudden. She arose rather better than usual, ate a more hearty breakfast than common, shortly after which she fell back in her chair and expired without a groan. Her remains were followed to the tomb by a large concourse of relatives, friends and neighbours, whose tears testified their respect for her character, their sorrow for her loss. On the Sabbath following her interment, her death was improved by her minister, W. Gillson, from Prov. xiv. 32, latter part, to a crowded and deeply affected auditory. On the Sabbath succeeding that, a funeral sermon was preached for her, at the Methodist Chapel, to a crowded congregation, by one of her oldest surviving friends, the Rev. Samuel Eastaugh.

WILLIAM GILLSON.

Died at Margate, November the 23d, 1824, MRS. ELIZABETH DAVIES, wife of the Rev. Mr. Davies. Early impressed with the value of the soul, and the importance of personal religion, she, like Elizabeth of old, persevered to the end, "Walking in all the ordinances and commandments of the Lord blameless." And though long and deeply afflicted, she, nevertheless, found abundant consolation in her once crucified Lord, and finally, support in death, from the words of the inspired apostle, "Them also which sleep in Jesus will God bring with him." 1 Thes. iv. 14.

RECENT DEATHS.

On the the 9th ult. died the Rev. ABRAHAM REES, D.D., F.R.S., the well-known editor of the Encyclopædia which has his name attached to it, and forty years pastor of a Presbyterian Church as-

sembling originally in the Old Jewry, and afterwards in Jewin-street. He was a learned man, a polished gentleman, an affectionate friend, and sustained to the close of his life an unblemished reputation. We wish we could say he preached Christ and him crucified in the Apostolic sense of these terms. His views were, we fear, far from evangelical. It would, however, be an instance of flagrant injustice not to offer a tribute of respect to the memory of an individual who distinguished himself, for nearly half a century in the republic of letters, and who, on all fit occasions, shewed himself the able and enlightened advocate of civil and religious liberty. The suavity of his manners will long be remembered by all the ministers of the three denominations.

Died at Ely, on May 17th, 1825, Mr. THOMAS JOHNSON, in the 64th year of his age, for many years a consistent and zealous member of the churches at South Cave and Grimsby, Yorkshire; and during the latter part of his life Member at the Countess of Huntingdon's Chapel, Ely.

Mr. JOSEPH DAWSON, Sen., (Father-in-law to the Rev. E. A. Dunn,) departed this life, at the Mansion-house, Camberwell, on Saturday the 18th of June, aged 75 years, after a severe affliction of nearly twelve months' continuance. This truly excellent Christian was enabled, by divine grace, to adorn his religious profession, by a holy and consistent deportment for more than 50 years. At an advanced period of life he faithfully and zealously discharged the duties of *gratuitous* Collector to the Home Missionary Society, until compelled, though reluctantly, by declining strength to relinquish the office.

Died on Lord's Day, June 12th, in the 78th year of his age, the Rev. JOHN LIDDON, 44 years pastor of the Baptist Church at Hemel Hempsted. On the Friday following his remains were interred in the burial-ground adjoining the Chapel. The Rev. Dr. Winter preached on the occasion from 2 Peter i. 11.

POETRY.

*The following Hymn is attributed to Dr.
Heber, Bishop of Calcutta.*

FOR THE EPIPHANY.

BRIGHTEST and best of the sons of the
morning,

Dawn on our darkness and lend us
thine aid!

Star of the East the horizon adorning,
Guide where our infant Redeemer is
laid!

Cold on his cradle the dew-drops are
shining,

Low lies his bed with the beasts of the
stall;

Angels adore him in slumber reclining,
Maker, and Monarch, and Saviour of all!

Say, shall we yield him, in costly devotion,
Odours of Edom, and offerings divine;

Gems of the mountain, and pearls of the
ocean,

Myrrh from the forest, and gold from
the mine?

Vainly we offer each ample oblation:

Vainly with gifts would his favour
secure:

Richer by far is the heart's adoration,
Dearer to God are the prayers of the
poor!

Brightest and best of the sons of the
morning,

Dawn on our darkness and lend us
thine aid!

Star of the East the horizon adorning,
Guide where our infant Redeemer is
laid!

THE HEART WHERE JESUS REIGNS.

THE hearts that have not God within,
Like restless quicksands roll;

And feel, of fluctuating sin,

The turbulent control.

In bosoms where the Saviour reigns,
Peace forms her hallowed shrine;
And through the roughest hour maintains
Serenity divine.

HYMN FOR A SUNDAY-SCHOOL.

FATHER of mercies, condescend
To hear our feeble lays;
In Jesu's name our notes ascend,
To celebrate thy praise.

By thy kind providence we're brought
Within this sacred place;
And on this holy day we're taught
The riches of thy grace.

AN EVENING THOUGHT.

THE setting sun had tinged with gold
The purple evening sky,
Gently the clouds of amber rolled—
I watched fair eve her vest unfold,
Of dim obscurity.

O! in that hour of calm repose,
When wearied nature viewed the close
Of day without a sigh,
I felt this world beneath regard,
I felt my thoughts raised heavenward,
I felt—that heaven was nigh!

I felt—that when the storms were past
Of life's tempestuous sea,
When I had weather'd every blast,
I should ascend to bliss at last,
Through Him who died for me!

And when my little day is o'er,
May I look back on all before,
Like this bright evening sky;
May I as peaceful quit the shore,
When I shall sleep to wake no more
But in Eternity!

Essex.

FRANCES BELL.

A REFLECTION ON SUMMER.

WE well may wonder o'er the change of scene,
Now Summer's contrast through the land is spread,
And turn us back where Winter's tempest fled,
And left nought living but the ivy's green;

Then the bare woods, that trembled over head
Like spectres 'mid the storm, or what had been,
And wrecks of beauty ne'er to bloom again,—
Are now all glory. Nature smiles as free!

As the last Summer had commenced its reign,
And she were blooming in eternity.

So in this life, when future thoughts beguile,
And from past cares our spirits get reliev'd,

Hope cheers us onward with as sweet a smile,
As if before it never had deceiv'd.

THE IMMENSITY OF THE DIVINE SUPERINTENDENCE.

WHAT can I do for Thee,
Omnipotent—Eternal—Infinite?
Is not the thought aspiring blasphemy,
Needing forgiveness to be granted it?
Who can conceive thy limitless domain!
Would Thought exploring stretch her
wings for flight,
To yon bright star upon the verge of sight,
(As sun immense supplying worlds with
light.)
Thence must she stretch her wings and fly
again:

And if ten thousand suns pass'd by, she
gaze
Amaz'd upon the measureless expanse,
She will perceive innumerable fresh rays,
New suns, around whose bright founts
planets dance,
Receiving warmth and gladness from their
beams,
All clad with fruits and flowers, along
whose fields
Man wanders, and where life its joyance
yields
Of soft sensation, and the exquisite streams
That gush in real joys, or play in dreams:

Thy space is infinite, and boundless space
Possesses not a vacancy—no place
Fill'd not by wonders of thy mighty hand!
And righteously thou sendest weal or
woe,
For thou each deed, and word, and
thought dost know,
Or slightest movement through thy vast
command;
Then, truly, all my wants are known to
Thee,
Eternal Ruler of Infinity!

Oh 'tis a thought of comfort, that the mind
Of high archangel, which has left behind
At distance so extreme man's boasted
powers,
Rises not nearer to thy topless throne,
Than doth the little insect, which unknown
Invisible to man, in smallest flowers
Finds a vast world, and there in reckless
play,
Sports its existence of a summer's day.

Then need I fear that in the boundless
mass
Of matter, I, an atom, may be lost?
No! the eternal knowledge will not pass
Even the smallest:—each a price has
cost
Of agony to ransom it, and though
Scatter'd by death and time but dust
it be,
It never can be lost, for surely He
Hath ever known it, and will ever know.

JAMES EDMESTON.

THE RISING MOON.

*Copied from the New York Observer of
the 28th May.*

THE moon is up! how calm and slow
She wheels above the hill!
The weary winds forget to blow,
And all the world lies still.
The wayworn travellers with delight
The rising brightness see,
Revealing all the paths and plains,
And gilding every tree
It glistens where the hurrying stream
Its little rippling heaves;
It falls upon the forest shade,
And sparkles on the leaves.
So once on Judah's evening hills,
The heavenly lustre spread;
The Gospel sounded from the blaze,
And shepherds gaz'd with dread.
And still that light, upon the world
Its guiding splendour throws;
Bright in the opening hours of life,
And brighter at the close.
The waning moon in time shall fail
To walk the midnight skies;
But God hath kindled this bright light
With fire that never dies.

ON A YOUNG PALESTINE MISSIONARY,
Who died at Alexandria, Feb. 10, 1822.
[From the New York Observer.]

BY BRAINERD.

GREEN as Machpelah's honour'd field,
Where Jacob and where Leah lie,
Where Sharon's shrubs their roses yield,
And Carmel's branches wave on high—
So honour'd, so adorn'd, so green,
Young Martyr! shall thy grave be
seen.

O! how unlike the bloody bed
Where pride and passion seek to lie;
Where Faith is not; where Hope can shed
No tear of holy sympathy.
There withering thoughts shall drop
around
In dampness on the lonely mound.

* * * * *

On Jordan's weeping willow trees
Another holy harp is hung:
It murmurs in as soft a breeze
As e'er from Gilead's balm was flung,
When Judah's tears in Babel's stream
Dropt—and when "Zion was their
theme."

So may the harp of Gabriel sound
In the high heaven to welcome thee,
When rising from the holy ground
Of Nazareth and Galilee,
The saints of God shall take their
flight
In rapture to the realms of light.

REVIEW OF RELIGIOUS PUBLICATIONS.

ANNIVERSARY SERMONS PREACHED BEFORE THE LONDON MISSIONARY SOCIETY.

The Knowledge of Christ supremely excellent; the Means and the Duty of diffusing it among all nations : being a Discourse delivered before the London Missionary Society, in Surrey Chapel, May 11th, 1825. By Robert Morrison, D.D., F.R.S., M.R.A.S. 1s. Westley.

The Everlasting Age of Grace and Truth; a Discourse delivered at the Tabernacle, May 11, 1825, before the London Missionary Society. By Henry Belfrage, D.D., Minister of the Gospel, Falkirk. 1s. Westley.

The Obligations of the British Churches to Foreign Interference; a Sermon preached before the London Missionary Society, at Tottenham-court Chapel, May 12, 1825. By Richard Winter Hamilton, Minister of Albion Chapel, Leeds. 1s. 6d. Westley.

A Discourse preached before the London Missionary Society, at the Church of the United Parishes of St. Ann's, Blackfriars, and St. Andrew by the Wardrobe. By the Rev. John Charles Williams, B.A. 1s. Westley.

As might have been anticipated, the merits of these discourses are exceedingly diversified. It is gratifying, however, to find that each of the four advocates has contributed most essentially to the advancement of the great Missionary undertaking, by a display of zeal and talent and industry worthy of the distinguished cause. To the numerous friends of the Society it must have been a source of unmingled satisfaction, to find the revered translator of the Scriptures into the language of China advocating its claims at one of its public anniversaries. A sentiment of spontaneous gratitude to God arose in the minds of thousands, as they looked on a man whose labours and successes had been so abundant. Nor did any of them feel themselves disappointed. The words which fell from his lips were full of instruction and holy excitement, of which the pages before us will furnish ample proof. The appeal of this distinguished Missionary on behalf of China was irresistibly strong; and we fondly hope that the publication of his views will be connected with the happiest results. The sermon contains, with much Scriptural illustration, a very powerful representation of the paramount claims which China has upon

the attention of the Christian world; and we firmly believe that the animated description of the author will create a deep and lasting impression. We agree with Dr. Morrison in looking upon China as an object of the most intense moral interest. Whatever can be done to shed the light of divine truth upon this vast region of mind ought to be done, and doubtless will be done. We recommend all who wish to inform themselves on the subject of China, to read this admirable discourse. It is full of gospel truth, of pious zeal, and of the most important intelligence, founded upon Philip. iii. 8; it abundantly proves that the esteemed author is no stranger to that noble spirit which led Paul originally to pen the magnanimous sentiment of the text.

Dr. Belfrage's sermon, from Isa. ix. 6. is in his own best style, chaste, persuasive, tender and touching in its appeals, and withal abundantly argumentative. While it is in all respects a Missionary sermon, it contains at the same time a variety of incidental remarks of the greatest point and brilliancy. Some of the philological remarks, in the introduction, are truly valuable, and some of the exposures of infidelity are most happy and pungent. "I cannot conceive," says the worthy preacher, "of a greater curse to the world, (speaking of the Age of Reason,) than the prevalence, or the duration of such a vain deceit. It hath atheism for its creed; lust, rapine, and murder, for its morality; incendiaries for its priests; annihilation for its hope; and the present scene for its all. How different is the Gospel! Its creed is truth, its spirit is love, its laws are righteousness, and its end is heaven." The pathetic reference, at the close of the discourse, to the case of the Missionary's widow, will never be forgotten by those who listened to it. We cannot forbear transcribing it, as it shows the preacher's heart, and is likely to do much good.

"I cannot," says the Dr. "conclude the discourse without soliciting your generous support to that measure of the Directors of this Society, which hath for its object the making of some provision for the widows and the children of Missionaries. To the Father of the Gospel age such a plan must be pleasing, for it accords with the pity of his heart and the

mercy of his religion. When any great battle takes place, in which our fleets and armies are engaged, how strong is the interest which is felt in the families of the fallen. Amidst the exultation of victory, compassion weeps for the widow and the fatherless, and large sums are promptly subscribed for their relief. To say of an orphan boy, 'His father fell in the service of his country,' opens to him the care of every liberal heart; and have not the widows and children of our Missionaries a stronger claim on the kindness of Christians? Let us think what a sacrifice these widows make. To a female heart, it is peculiarly trying to part with country and friends; yet the sacrifice is made; and what is their labour? Their allotment is not to associate with a husband in elegant literature, in gay enjoyment, or worldly splendor, but to sooth and encourage a partner amidst the privations and difficulties of his lot; to be in jeopardy through the craft and ferocity of savages; to witness scenes most repulsive to female delicacy; and to win the slaves of appetite to wisdom and piety. And, O! if to part with a husband rends the heart of her who is surrounded by friends, what must be the parting where she will stretch out her hands and there is none to comfort her! What a claim on our admiration has the female who, instead of saying in these circumstances, 'Call me Mara, for the Almighty hath dealt very bitterly with me,' meekly bows to his will, and quietly hopes in his mercy."

The third of these Anniversary Discourses, which is the production of Mr. Hamilton of Leeds, is, beyond doubt, the effort of a richly accomplished and powerful mind. It abounds in thoughts and language strongly tinged with the sublime. Whether the preacher touches on historic fact, or appeals to legendary records, or borrows from the classic page, or courts the friendship of the muses, or quotes from the lively oracles, he seems equally at home. The pervading sentiment of the discourse is moreover purely Missionary. The illustrations are for the most part, imitatively beautiful; and we can only regret that they are now and then too abstract for popular effect. It is no reflection upon any promiscuous auditory to say, that they could not in mass have been expected to follow Mr. H.; it was, however, their disgrace that so many of them quitted the sanctuary before the preacher had finished his appeal. Such exhibitions of popular feeling are the bane of the Christian world, and are highly gratifying to the eagle-eyed enemies of the truth. We most sincerely thank Mr. H.

for his eloquent and impressive discourse, and doubt not that it will be read with the greatest interest by every intelligent friend of the Society. He will pardon us when we humbly express it as our opinion, that the *Advertisement* is in execrable taste. We know the author, and therefore know him to be *sincere*; but we fear that some may think differently.

The Fourth Sermon, which was preached by the Rev. C. Williams, of Highwycombe, is an admirable specimen of plain-dealing on a great occasion. The arrangement is clear, the sentiments are scriptural, the illustration is simple, and the general effect is highly satisfactory. The Society is greatly indebted to Mr. W. for the readiness which he manifested to become its public advocate. We hope the time will never come when the clergy of our national establishment will shrink from performing their part in the anniversaries of this catholic and greatly honoured institution.

Lectures on the History of Jesus Christ. By James Bennett, in Three Volumes. Vol. i. 566; Vol. ii. 516; Vol. iii. 668. 11. 16s. Hamilton & Co.

NOVELTY in discourses from the pulpit is scarcely to be expected in the present day. Mr. B. has, however, certainly succeeded in this point in a remarkable degree. His work contains a hundred discourses on the life of Christ, embracing every action and circumstance of it, from his incarnation to his ascension into heaven, and sitting down at the Father's right hand in glory. It need scarcely be observed, that there must be much of the expository form in these Lectures; but this should be considered as an excellence rather than a blemish, because it greatly heightens the interest of the work.

Mr. B.'s choice of subject is singularly happy, and may render him an object of envy for having appropriated to himself the first of all theological themes. It is remarkable that the history of the Redeemer, in all its extent, has never been before exhibited in the attractive form of popular discourses to a congregation. There is, however, reason for congratulation, that it has fallen into the hands of one who is so well qualified to do it justice. The reader will find in these volumes pure theology, a clear and energetic representation of divine truth, and a peculiar felicity in description,—a talent necessary in a work of this nature, and which the writer eminently possesses. A more than ordinary measure of a devotional spirit runs through the whole, and the evident aim is always to do the reader good. To find a work

equal to this in interest would be difficult: the reader is carried on without effort, nay, with ease and pleasure, from the beginning of a discourse to the end; and finds one striking and ingenious, but useful and pious remark after another presenting itself to his mind.

In the Preface, Mr. B. mentions, that, in delivering the discourses from the pulpit, practical application formed a principal part; but is here greatly abridged, or wholly omitted, as his design was not to publish a collection of sermons, but homiletical discourses on the history of Jesus Christ. The method is natural and simple, but sufficient to assist the memory of the reader. In the style there will be found considerable beauty blended often with great simplicity, and vigorously expressing the sense. If sometimes a little carelessness appears in a word or phrase, in so large a work, it is not to be severely criticised. It has been remarked by judicious and attentive readers of M. Henry's Commentary on the Bible, that criticisms which appear in other writers with all the appendages of learning, are by him presented in a popular garb, which divests them of all their stateliness. The same praise is due to Mr. B., who makes his critical remarks assume a familiar and practical form. This strips them of their literary habiliments, but it retains all the utility, and equally instructs the reader.

Every Christian will derive edification from a book which places before him, in so able and attractive a manner, the life of his Redeemer. To the young it will be an invaluable treasure; and it will be difficult to find discourses more proper for reading in a family, as they blend entertainment with instruction in no ordinary degree. We consider the religious public under great obligations to Mr. B. for this addition to its sacred treasures.

As our very limited space for reviews prevents us from entering into a very particular account of the books which come under our notice, we shall conclude by inserting the following paragraphs from the last Lecture as a specimen of the writer's manner:—

Vol. iii. 663—665. "As a sovereign Lord, Jesus called men to attend him as his servants, and in whatever they were engaged, or by whomsoever accompanied, he said, 'Quit all, and follow me.' Nor did he speak in vain. If, however, any hesitated, and asked only permission to stay to bury a father, the paramount authority of the King was urged; and whoever even looked back, was pronounced unworthy of the kingdom of God. When he sent out his ambassadors, he declared,

that it would be more tolerable, at the day of judgment, for Sodom and Gomorrah, which slighted the warning of the angels of God, than for those who turned a deaf ear to the summons of the angels of Jesus.

"He made his very humiliation a display of his sovereign authority; for he paid tax, as an act of condescension in the Son of the King of the World, and levied tribute on the sea, that he might pay it on land. What he wanted he demanded, and told the messengers whom he sent for it, to say to the owners, 'the Lord hath need of it.' He rode upon an ass and a colt, which were obedient to him as creatures to their Creator. When riding in this style into his capital city, he spake of its inhabitants as chickens to be gathered for their safety under his protection, as under the wing of a parent bird. If he washed his disciples' feet, kneeling before them as a slave, he sat down to say, 'Ye call me Master and Lord, and ye say well, for so I am.' When crucified as a criminal, he gave away to a robber a seat in the paradise of the blessed, in answer to a prayer which owned Christ Lord of the eternal kingdom. Descending to his own grave (though it was borrowed) he opens the graves of others, and when he made his soul an offering for sin, he tore open the veil that hides the holy of holies, and showed himself the high priest that appears in the presence of God for us. There he is on a throne, as a priest after the order of Melchizedech, who was at once a priest and a king. From this throne he sends forth ambassadors into all the earth, charging them never to stop, till they had measured the last foot of ground with their steps, and commanded its inhabitants to own Jesus Lord of all in heaven and earth, and to do all things whatsoever he commands them.

"Who, then, can duly read the history we are now closing, and not say, 'This is the life of my sovereign Master.' At the name of Jesus every knee must bow, of things in heaven and things in earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. It is as much as my soul is worth to disobey his will. I must either make myself an outlaw in the universe, or bow my soul to the will of Him whom every creature in all worlds, and especially every rational creature in this world, is bound to please. If he call, I have nothing to say, but, 'Speak, Lord, thy servant heareth.' If he say, 'Go!' though it be to the end of the ends of the earth, I have but one reply to make—'Here I am, send

me.' If he demand my blood, I must without hesitation pour it out at his feet, accounting it honoured in being made a libation to his glory."

An intimation in the preface that the sermons of Christ, which are all omitted in the present work, will probably be given in a separate volume, affords us much pleasure; and we confidently say, that if they are illustrated with the same ability as the history of our Lord, the religious world will be laid under additional obligations to Mr. B. May he enjoy health and have assistance from above in the sacred labour!

Works of the Rev. John Howe, never before published, in Two Volumes. Edited by the Rev. John Hunt. Westley.

THESE consist chiefly of Lectures on the first principles of the Oracles of God, which constitute the former part of a most valuable body of Divinity, including, indeed, the grand difficulties of theological science; the divine nature and attributes; the decrees of God; the creation and fall of man; with the introduction of the economy of redemption. Part I.—1. An introduction, proving the necessity of the principles of the Oracles of God being taught, in two Lectures, on Heb. v. 12.—2. The Existence of God manifest from the Creation, in four Lectures, on Rom. i. 20.—3. The divine authority of the Scriptures, in five Lectures, on 2 Tim. iii. 16.—4. The Unity of the Godhead, in two Lectures, on James ii. 19.—5. The Trinity of Persons in the divine Essence, in four Lectures, on 1 John v. 9.—6. The Attributes and perfections of the Divine Being, in nine Lectures, on Matt. v. 48.

Part II.—1. The Decrees or Counsels of God, in eight Lectures, on Ephes. i. 11.—2. God's work of Creation, in seven Lectures, on Heb. xi. 3.—3. God's Creation of man, in five Lectures, on Gen. i. 27.—4. The fall of the first Man, and the fallen state of Men, and their consequent misery and death, in fourteen Lectures, on Rom. v. 12.—5. The Justice and Righteousness of God as to all Men coming into the world depraved, in eight Lectures, on Psalms li. 4, 5.—6. The general and special grace of God in order to the recovery of apostate souls, in three Lectures, on Luke ii. 14.

All these have been copied from the MSS. in Dr. Williams's library, Red-cross-street, by Mr. Hunt, to whom the Trustees kindly gave permission.

To those who are acquainted with the other works of John Howe, (and where is the divine who is not?) it is perfectly un-

necessary to say that these Lectures are the production of an intellect of the highest order, sanctified by religion of the purest kind and most eminent degree. But those who have not already perused this work can be little aware how those qualities which render the author almost unique among his species, shine, or rather blaze forth, on the important topics which are here discussed. A mind of original power, equal to the grasp of the mightiest subjects; acuteness to detect important principles, and pursue them to all their consequences; acquired wealth, the result of extensive and judicious reading; and a heart intent on practical utility, exquisitely sensitive to its touch, and skilful to communicate the sensation, all present themselves at every page, we had almost said at every line.

That peculiarity which has acquired for Dwight's Theology so just and high distinction, a combination of theological research with popular and practical preaching, characterizes these Lectures also, in an equal degree. The giant intellect that exults to wrestle with appalling difficulties is here seen to be compatible with the Christian simplicity that humbly and cordially embraces every divine revelation; while both these qualities unite to set home truth upon the conscience with a *naïveté* that a child might comprehend, and a vigour that a Newton must feel. It would be difficult to point out a book by which the profoundest divine and the simplest Christian would be so constantly surprised, delighted, and improved. Our intellect may rise to this book to stretch her wings, or descend to it, to smooth her plumes, amidst the holy calms of that peace of God which passeth all understanding. That is a rare volume that is equally calculated to set us on thinking, or on praying: but this is one. For he must be singularly clever, or superlatively dull, who is not compelled by these Lectures carefully to rethink his former thoughts, and is not furnished by them with many such as are, at least, new in their aspects and combinations.

It is, indeed, highly amusing to observe how some of those hypotheses which have been started as new, are here shown to have been the old acquaintances of the master-spirits of a former age. Our theological readers will remember Professor Kidd's attempt to prove the Trinity by reason and demonstration, and will not fail to recognise its kindred in page 151 of these Lectures. "Some very rational men undertake to demonstrate that it is impossible the Trinity should be; when others, as rational as they, undertake to

demonstrate it is impossible it should not be. That is, that there could have been no such thing as creation, nor indeed any action in the Deity, and consequently no Deity at all, if there were no Trinity in it. That is, if there were not an eternal mind, which, when there was nothing else, should, like an intellectual sun, turn its beams inward upon itself, and so by consequence beget an eternal action, its own eternal image, and that there might be an eternal love between that mind begetting and the mind begotten, and there you have a Trinity in the Deity."

Dr. Edward Williams' favourite principle, which is, indeed, the most valuable part of his system, is here openly taught and strenuously urged—that good only is the subject of decree, for evil needs no decree, page 305. The case is vastly different in respect to spiritual good, and in reference to the opposite evil. Whereas to wicked actions men will always determine themselves; but in reference to any spiritual action that is good and holy and of a saving tendency, there is not so much of an indifferency as a fixed aversion which nothing but divine grace can overcome. It is not an imaginable thing that God should send his son to die upon a cross, and leave it uncertain whether any should be the better for it, or rather certain that none ever should.

P. 636. It is too faint a vindication of God to say he cannot cause sin, because it is a defect, and so not a causable thing, or capable of any other but a deficient cause. That is very true, but very short. It is no more to say, God caused it not, than to say any other caused it not, because it cannot admit of positive causation. We do not justice to God if we do not assert that he could not bring it about in respect of his own nature, as being repugnant to his holiness!

(To be continued.)

A Sermon preached at the Opening of the place for Religious Worship in Carter Lane, Doctors' Commons, on December 5, 1734. By Samuel Wright, D.D.: to which is prefixed some account of the Author, and of the Origin of the Congregation. By John Hoppus, A.M. 1s. 6d. F. Westley.

IN Carter Lane, Doctors' Commons, is a place of worship, venerable in the interior, and bearing strong marks of being a connecting link between the ancient meeting-house and the modern dissenting chapel. Its size proves the congregation to have been once large, though latterly the attendants have reminded us of the ske-

leton of a West India regiment on its return to its native shores.

No one who feels an interest in the history of Nonconformity, or even in the records of true religion in the metropolis, can survey this edifice without asking, By whom was it reared? At what period did the Dissenters place their altar beside the lofty cathedral of St. Paul's? What were the sentiments of those who first worshipped here? Whose ministry produced the effect which led to an erection which must have been costly? What has been its subsequent history? How was it that the little one which had become a thousand was again from a thousand reduced to a little one? How came this congregation to be so imperfectly known, or rather so perfectly unknown among those who retain the faith and worship for which their place was reared?

To such questions as these, the publication we now announce furnishes a reply. The Memoir traces up the congregation to the labours of Silvester and Baxter, of Dr. Edmund Calamy, and Dr. Wright, at Blackfriars. The ministry of the latter was so blessed, that after twice enlarging the old place of worship, the congregation erected the present edifice. The Sermon preached by Dr. Wright at the opening follows the Memoir.

The doctrinal sentiments of the preacher may be learned from a passage in his work, entitled "The Great Concern." "That great Being who could form this huge frame of heaven and earth, and whose immensity fills both! O that awful Deity! To be above me, around me, within me, and yet I have not minded him! Or have made little or nothing of his presence! With what dread do I now behold so great and wise and perfect a being! In one infinite nature are comprehended three persons, Father, Son, and Holy Ghost! A most awful and admirable part of that revelation God has made of himself, I esteem this discovery! A discovery fitted to excite the greatest reverence, instead of a vain cavilling about it! This account God gives of himself does so much affect the whole scheme of practical religion, that neither the fear which begins it, nor that which perfects it, can be right, if there be any secret disesteem of one or other persons in the blessed Trinity."

The personal piety of Dr. Wright shines out in the spirit with which he contemplated death. He used to say, "I could with as much pleasure die at the command of God, as I could lie down to rest at night;" and when the hour arrived, he said, "O that thou wouldst give thy ser-

vant leave to die. Why are thy chariot wheels so long in coming? Come, Lord Jesus, come quickly."

With regard to Church government, he is said to have been a Presbyterian, but he might rather be called a Congregationalist, for he quotes with approbation the article of the establishment to which congregationalists appeal, as a proof that even persons of the most opposite practice are compelled by the force of truth to admit that "a church is a congregation of faithful men."

We are glad that Mr. Hoppus has published Dr. Wright's sermon at the opening of the present place of worship. For, as another gospel has been since preached here, which, indeed, as the Apostle hints, is no gospel at all, to some, Mr. Hoppus, who is well known to be decidedly evangelical, may appear an innovator; and even those who love his sentiments may, from a scrupulous adherence to the maxims of justice, *sum cuique tribuere*, be led to doubt whether they should rally round the standard of the cross now unfurled in Doctors' Commons. The documents we here introduce to more public notice will set that question at rest, and show that not only the Gospel, but Law and Equity are honoured by the restoration of this place to the uses designed by those by whom it was first vested in trust.

N.B. Since the above was written, Mr. Hoppus has been excluded from the pulpit at Carter-lane, by an act of the most palpable intolerance. We shall lay the whole case before our readers in the September Number of the Magazine.

Seventeen Sermons. By the Rev.

Hugh M'Neile, A.M., Rector of Albury, Surrey, Chaplain to his Excellency the Lord Lieutenant of Ireland, and to his Grace the Archbishop of Dublin. Hatchard & Son. 12s.

THE author of this volume is the son-in-law of Dr. Magee, the archbishop of Dublin, and is, at the present time, one of the most popular preachers in the daily augmenting ranks of the evangelical clergy. We have long looked with interest on Mr. M'Neile's character and labours. Such a man cannot be too popular. He has been taught to cast every endowment which divine Providence confers on him at the foot of the cross. He is a most dauntless preacher of the Gospel in all its distinguishing peculiarities. We have listened to him with delight, and we pray that his bow may long abide in strength. The volume now on our table bespeaks pulpit talents of the highest order. The subjects are happily selected, and

almost every topic of doctrinal and experimental religion is presented in a clear and impressive light. The preacher seems always to feel his responsibility to the great Master, and speaks like a man before whom eternity stands disclosed.

The subjects discussed are the following:—Man a Sinner. The Equity and Fulness of Redemption by Jesus Christ. Life from the Dead; or the Regenerating Power of the Holy Ghost. The present happiness of the people of God. The Scriptural Use of the Moral Law. The Wisdom of the Unjust Steward, a pattern for Christians. On Christian Tempers. On the offence given by the Gospel of Christ. God, an affectionate Father, repenting of the evil threatened against his children. God, an absolute Sovereign, doing all his pleasure. The Parable of the Sower considered. Israel and England compared. On the Spirit of Faith. The Institution, Intention, and Nature of the Lord's Supper. The Gospel Wedding-garment; or all are not Israel which are of Israel. On the coming of Jesus Christ to judge the world. On the sudden coming of the Son of man.

This is one of the most valuable series of discourses we ever read. We wish the author would publish the sermon on the Scriptural Use of the Moral Law as a separate tract: it is a specimen of admirable divinity.

Christian Characteristics: or, an Attempt to delineate the most prominent Features of the Christian Character. By T. Lewis, Minister of Union Chapel, Islington. R. Baynes, & F. Westley. 5s. Extra boards.

A MAN possessing so much of the Christian temper as Mr. Lewis, might have been expected to write with effect on that momentous topic; and we are happy to state, that his most sanguine friends cannot rise up from the perusal of this volume with any feeling of disappointment. It is indeed a seasonable and well-digested treatise. And we are glad to observe, that it is one of many which have issued from the press in the present day, bearing a decidedly practical aspect. The supply of such writings can scarcely be too ample, in an age of much defective profession. Mr. Lewis is a faithful dealer with the human conscience, and is evidently more anxious to prevent self-deception in the avowed disciples of Christ, than to minister to that greedy search after excitement so prevalent in many quarters of the religious world. At the same time, the author knows full well how to be tender and compassionate when the display

of such qualities seems peculiarly demanded. Nice discrimination is, in our opinion, the distinguishing feature of this unpretending but excellent work. The Contents are very full, and furnish to the attentive reader an admirable outline of the volume. The topics discussed, and discussed with pre-eminent usefulness, are the following:—Chap. I. Introduction, containing the general plan of the work. II. The Christian Character essential to human happiness. III. The Formation of the Christian Character. IV. Faith. V. Fortitude. VI. Knowledge. VII. Temperance. VIII. Patience. IX. Godliness. X. Brotherly Kindness. XI. Charity. XII. Conclusion. The style of writing adopted by the author is very perspicuous and simple. It is often energetic, and always productive of pleasure to the mind. We are happy to learn that the sale of the work promises to be extensive. As far as we are concerned, we wish it could be read by every member of every church.

The Protestant Reformation vindicated from the Misrepresentations and Aspersions of William Cobbett, in his "History of the Protestant Reformation in Britain and Ireland." In a series of Letters, originally published in the Glasgow Chronicle. By the Author of the Protestant. In Numbers. 4d. each.

THOSE who wish to see Mr. Cobbett more than matched, should possess themselves of this invaluable publication. It is not saying too much of Mr. McGavin to assert, that he is one of the most enlightened Protestants in Christendom. The whole controversy stands before his mind in the order of perfect arrangement; and Mr. Cobbett appears like a child in the hands of a giant. Posterity will gratefully acknowledge its obligation to this incomparable advocate.

A Practical View of the Redeemer's Advent; in a series of Discourses. By the Rev. JAMES HALDANE STEWART, M.A., a Minister of Percy Chapel, &c. Seeley, Hatchard, and Nisbet. 10s. 6d.

It is impossible to bestow on this volume a careful examination without feeling the heart sensibly improved. The venerable author has done honour to himself by the obvious care which he has bestowed on every separate discourse. To the copiousness and rich fervour of the old divines, he has added the simplicity and good taste of the modern school; and has furnished to the ministers of the gospel and to private Christians a source of ample instruction and devout improvement. The volume is divided into four parts. The

First Part is generally headed, *The Redeemer's Advent desirable to his friends.* Under this division there are four Sermons, on the following subjects:—Confirmation to the image of Christ—Full Communion with the Righteous and the Holy Angels—The sight of the Redeemer—The new Heavens and the new Earth. The *Second Part* is headed, *The Redeemer's Advent terrible to his enemies.* The illustrative discourses are the following: The Occurrence of dreadful Temporal Distresses, and the close of the offers of Mercy—The Final Judgment. The *Third Part* is headed, *Reasons for expecting the Redeemer's Advent.* Here the author considers, The General Doctrine of the Redeemer's Advent, and the Signs of the Times. The *Fourth Part* is headed, *Course of Conduct becoming an expectation of the Redeemer's Advent;* and the discourses under it are these: Readiness for his coming—The necessity of inward Meekness—Assurance of Readiness—Holding fast our Profession—Earnest Prayer for Divine aid—Active zeal in spreading the Gospel—Vigilance against Satan—Watchfulness against the Dangers of the present times—Dwelling in Love—Patient waiting for Christ.

This volume we are persuaded will not be suffered to expire with the ephemeral productions of the age.

The Lost Spirit; a Poem. By John Lawson, author of "Orient Harping." Westley. 4s.

The author of this interesting Poem is one of the Baptist missionaries at Calcutta, and a man evidently of considerable taste and genius. "The character intended to be portrayed in it, presents a combination of feelings and principles, which are brought to view in a prominent light, for the purpose of serious reprehension. The errors exposed are,—a contemptuous disregard of divine revelation; a restless discontent with the conduct of divine providence; a vague and unhallowed love of nature; and a brooding misanthropic hatred of the world." As a whole, perhaps, the Poem is wanting in accuracy of conception and in trueness to nature; but, in many of its parts, we look upon it as entitled to the highest commendation. The display of imagination is often very brilliant, the moral sentiment is invariably pure, and the delineations of the misery of sin are exceedingly judicious and pathetic. No one can look into this volume without feeling that Mr. Lawson has been constituted a poet, not by his own vanity, but by the God of nature. We recommend this Poem, unhesitatingly, to the educated youth of the age.

LITERARY NOTICES.

A Volume of Sermons, by Dr. Gordon, of Hope Park Chapel, Edinburgh, is intended to be published in September.

In the Press.—The Bible Teacher's Manual, Part IV. (Deuteronomy.) By Mrs. Sherwood. Also, a Second Edition of Stowell on the Ten Commandments;—a Fourth Edition of Mr. J. Fletcher's Discourse on Personal Religion—and of Harriet Finch.

SELECT LIST.

Discourses on the Lord's Prayer, in a series of Lectures. By the Rev. Samuel Saunders, of Frome. 8vo. 10s. 6d.

Brief Memoirs of Mrs. Savah Burder, wife of the Rev. George Burder, and of Miss Sophia Maria Burder. 6d.

A Statement of Facts, with Correspondence, relative to the late Measures of the Managers of the Congregation of Protestant Dissenters assembling in Carter-lane, Doctors' Commons. By John Hoppus, M.A. 1s.

The Manchester Socinian Controversy, with Introductory Remarks, and an Appendix, containing a List of the Chapels in England, Wales, and Scotland, now in the possession of Unitarians. Also, an Account of Manchester College, York, and of the Charities of Dr. Daniel Williams, and Lady Hewley. Memoir of Miss Mullinger, late of Chatham;

comprising Extracts from her Diary and Letters, and an Account of her last Illness and Death; with a Recommendatory Preface by the Rev. J. Slaterie.

The Predictions and Promises of God respecting Israel; a Sermon at St. Andrew's, Plymouth, on the Baptism of Mr. M. S. Alexander, late Reader in the Jewish Synagogue; with an Appendix. By the Rev. J. Hatchard, A.M., Vicar. 8vo. 1s. 6d.

The Importance of Eminent Personal Holiness in the Christian Minister. By Rev. Henry March. Preached before the Patrons, &c. of Homerton College. 1s. 6d.

The Holy War with Infidels, Papists, and Socinians; or Visions of Earth, Heaven, and Hell, in the Nineteenth Century. By John Bunyan Redivivus.

The Protestant Vindicator; a Refutation of Cobbett's History of the Reformation. By Rev. R. Oxlad. Nos. 1. to 4. each 3d.

Henry Graham; or the Christian's Danger from the World. 18mo. 3s.

New Editions in 12mo. with Introductory Essays.

Guthrie's Christian's Great Interest. By the Rev. W. Guthrie. Essay by Dr. Chalmers. 3s.—Butler's

Analogy of Natural and Revealed Religion. Essay by the Rev. D. Wilson, A.M. Vicar of Islington. 6s.

—Rutherford's Letters. Essay by T. Erskine, Esq. 4s.

—Walker's Christian. Essay by the Rev. C. Simeon, Cambridge. 3s.—President Edwards on Religious

Affections. Essay by the Rev. D. Young, Perth. 7s.

RELIGIOUS INTELLIGENCE.

LONDON.

LONDON UNIVERSITY.

WE feel a high measure of satisfaction in informing our readers, that on Friday, the 1st July, a public meeting was held in the City of London Tavern, the Right Honourable the Lord Mayor in the Chair, for the purpose of forming a Metropolitan University. An interest unrivalled in the annals of voluntary institutions was excited on the occasion, and the ball-room, which accommodates more than 1400 persons, was crowded to excess, and would have been so had it been capable of containing double the number. The following individuals addressed the Meeting:—the Right Honourable the Lord Mayor, the Rev. F. A. Cox, (Provisional Secretary,) John Smith, Esq., M. P., H. Brougham, Esq. M. P., Sir J. Mackintosh, M. P., T. Campbell, Esq. (the author of the Pleasures of Hope, &c.) Lord John Russell, M. P., Rev. Joseph Fletcher, A. M., Hon. J. Abercromby, M. P., — Goldsmidt, Esq., B. Shaw, Esq., W. Tooke, Esq., J. Wilks, Esq., Dr. Birkbeck, S. Favell, Esq., — Denman, Esq., M. P., J. Gurney, Esq., King's Counsel. It is proposed to carry the system of education in this long-wished-for Institution at once to the highest state of completeness, in the different departments of literature, arts, and sciences; and, at the same time, to render its advantages available to the community in general, at the easiest possible rate. But its great recommendations

are the following, viz. that no religious tests will be exacted of those who are desirous of sharing its benefits, and that the students admitted within its walls (as there will be no domestic establishment) will be left in the enjoyment of parental superintendence, or placed under the eye of friends, anxious for their welfare. The proposed capital of the London University is 300,000*l.*, to be employed in erecting a splendid edifice, endowing certain Professorships, and in other necessary provisions. The shares are fixed at 100*l.* each, which are to bear interest, not exceeding four per cent., and to be transferable. A donation of 50*l.* will entitle an individual to all the privileges of shareholders during his life, except that of receiving interest and transferring rights. It is highly desirable that the religious community should bestir themselves on this occasion, as the character and views of the shareholders will most materially affect the destinies of the Institution. With them will rest the responsible duty of electing the Chancellor, Vice-Chancellor, and Governors, or Council, of the University; and upon the complexion of the men who fill these offices will essentially depend the character of the Professors chosen by them. Let enlightened and Christian men rally round the cause, and no fear can be entertained of the moral and religious securities of the plan. We heartily wish the London University success.

The names of Shareholders are, we un-

derstand, to be entered at the following Banking-houses:—Messrs. Smith, Payne & Smith, Mansion-house-place; Sir J. Perriug, Shaw & Co.; Messrs. Ladbroke & Co.; Couits & Co.; Hammersley & Co.; Ransom, Morland & Co.; Bouverie and Antrobus.

The Provisional Committee, appears to be most impartially selected, and the political and ecclesiastical opponents of this noble scheme will, ere long, have reason to blush for their temerity.

THE SPANISH TRANSLATION SOCIETY.

The great object of this benevolent Institution is the religious improvement of Spanish America, where a population of nearly eighteen millions of nominal Christians are sunk in the most lamentable ignorance. The means by which the Society proposes to accomplish its object is the translation of some of the most approved works in divinity into the Spanish language. The Society is now engaged in translating and printing Bishop Porteus's Evidences, Doddridge's Rise and Progress, and the first part of Milner's Church History. These will be followed by selections from the writings of Archbishop Leighton, Bishops Hall, Hopkins, Beveridge; also, Hooker, Baxter, Wither- spoon, Scott, and others. The following individuals constitute the Committee:—The Right Hon. Lord Calthorpe; the Hon. F. Calthorpe, Peter Aikin, Esq., John Green, Esq., Rev. Charles Jerram, Rev. William Marshall, Zachary Macaulay, Esq., Thomas Marshall, Esq., John Mortlock, Esq., Col. Rowan, R. P. Staples, Esq., George Stokes, Esq., Rev. Dr Thorpe, Captain Vernon, Rev. Daniel Wilson, Rev. Basil Woodd. TREASURERS, H. Drummond, Esq.; and John Robertson, Esq., 16, York-place. SECRETARY, Rev. Geo. Lawson, 22, Colebrook-row, Islington. We highly approve of this Society, and cheerfully recommend it to the patronage of the Christian world.

SOCIETY FOR PROMOTING EDUCATION AND INDUSTRY IN CANADA.

A MEETING was held July 2nd at the Freemasons' Tavern, for the formation of a Society to promote the education of the natives and residents of Upper and Lower Canada by the establishment of schools of industry. The Canadian chiefs, in their native dress, were present on the occasion.

His Royal Highness the Duke of Sussex, upon taking the chair, expressed his regret that the Meeting was so thinly attended, which he attributed entirely to the shortness of the notice, and not to any

apathy on the part of the public, as to the necessity of so charitable and praise-worthy an institution, which had for its object the improvement of an extensive class of his Majesty's subjects. As one of the Royal Family, he naturally considered it his duty to lend every assistance in his power, and he could assure the meeting that no one felt more anxiously for the success of the society than himself.

In consideration of the magnitude and importance of this object, it was thought expedient to recommend the immediate formation of an institution in London, to be known by the name of the Canadian School Society.

This Institution would not interfere with any society or system of education now existing: its principal effort would be, to train up masters, and furnish elementary books, and necessary means of establishing Schools upon the most improved plan; reporting, annually, to the subscribers, and to the public generally, both in Great Britain and Canada.

Lord Bexley addressed the Meeting at considerable length, and concluded by moving, "That a Society be formed for promoting Education and Industry in Canada, by the establishment of Schools of Industry among the Indians and settlers in such parts of the Provinces of Upper and Lower Canada, as are destitute of the means of instruction."

The Rev. Mr. Mortimer seconded the motion. The Institution is under the immediate patronage of the Duke of Sussex, the Bishop of Salisbury, &c.

A liberal subscription was made, and after the thanks of the Meeting were passed to the Royal Chairman, the company retired.

LONDON MECHANICS INSTITUTION.

THE public theatre, or lecturing room of this truly useful Institution, erected mainly for the purpose of increasing the scientific knowledge of the numerous artisans of this great metropolis, was opened on Friday evening, the 8th July, on which occasion Dr. Birkbeck, the President, delivered, to a crowded auditory, a most eloquent and appropriate address, distinguished equally for its taste and science, its religion and loyalty. The worthy Professor was succeeded by Mr. Brougham, who with his usual power and eloquence pleaded the cause of universal education, and demonstrated its beneficial effects on the community. The Duke of Sussex, the Marquis of Lansdown, and other personages of high distinction, honoured the Meeting with their presence. Great good, we hope, will be effected by this Institution.

DR. STYLES AND THE SUNDAY MONITOR.

SOON after the news of Lord Byron's death reached this country, Dr. Styles, it appears, felt it to be his duty, in a Sermon which he has since published, to expose, with uncompromising fidelity, the mischievous tendency of many of the writings of that ill fated and deeply lamented son of genius. The consequence was, that an article of the most calumnious character appeared against the Doctor in the Sunday Monitor of the following week, calling in question the legitimacy of his literary honours, and more than insinuating that a defect of character had led to his removal, first from the Isle of Wight, and more recently from Brighton. The attack was made with so much of the air of truth, that it could not fail to awaken suspicions in minds strongly disposed to the exercise of charity. Justice to himself, to his family, to his flock, and to the cause of religion, demanded of Dr. Styles that he should not sit down at his ease under such obviously prejudicial representations. Without hesitation or loss of time, he commenced legal proceedings, *by civil action*, against the Editor of the Sunday Monitor, the result of which, we are happy to learn, has been, an application, on the part of the proprietors of that paper, to the Doctor to stay proceedings, accompanied with the promise of a public acknowledgment of the falsehood of the several charges to which they had given currency, and a pledge to meet all the legal expenses, in which, by their rashness, the Doctor had been involved. This apology, it is gratifying to state, has appeared in a recent Number of the Sunday Monitor, and the pecuniary losses the Doctor had sustained have been cheerfully reimbursed. We deem it our duty to add, and we do it with no ordinary feelings of Christian gratification, that having been thrown accidentally, a few weeks ago, into the company of one of the Proprietors of the Sunday Monitor, we heard him express, in the presence of several gentlemen of respectability, the deep regret which he felt on account of the appearance of the calumnious article, and his full conviction that the charges it contained were utterly without foundation. What an evil is the public press when thus imprudently superintended!

HOXTON ANNIVERSARY.

ON Tuesday, the 28th of June, the foundation stone of the new College at Highbury Park was laid by Thomas Wilson, Esq. the Treasurer of the Institution. On this interesting occasion, the Rev. George Clayton delivered an eloquent

and appropriate address, and the Rev. Joseph Fletcher concluded with solemn prayer for the divine benediction on this important and arduous undertaking. Notwithstanding the inauspicious state of the weather; a numerous and respectable company were assembled; and about a hundred and thirty gentlemen afterwards dined together at Canonbury Tavern. A model of the building was exhibited, and there appeared to be general satisfaction with the style and arrangements of the new college. It is intended to provide accommodation for forty students, each of whom is to have a study and a sleeping room. The estimated expenditure is upwards of 16,000*l.* independently of the ground, consisting of four acres, which has been purchased for two thousand guineas, and presented to the institution by the Treasurer.

In the evening of the same day the general meeting of the Subscribers was held at Canonbury Tavern, when the Treasurer was called to the chair. From the Report it appears, that four of the senior students, who have finished their course of study, are about to enter on important stations in the ministry: and that Mr. W. Forster, of whom mention was made in the last Report, as having succeeded the late Rev. W. Burgess at Chesterfield, is about to sail for South-Africa, in the service of the Missionary Society, in order to become the tutor and superintendent of a seminary for native converts.

The following report of the examination of the students was read, by the Rev. John Morison, on proposing a motion of thanks to the tutors:

Hoxton Academy, June, 23, 1825

ON this day the Annual Examination of the students took place. The Rev. Dr. Manuel was in the Chair for the theological department; the Rev. Mr. Hope, of Lewisham, for the classical department, and the Rev. J. Fletcher, for the philosophical and mathematical department.

The junior class were examined in Virgil and Lucian, and on a variety of subjects connected with mental discipline.

The class of the second year were examined in Horace and Homer, in Euclid's Elements, and in the principles of intellectual philosophy. Several of them read specimens of composition on subjects connected with the course of study during the past year.

The class of the third year were examined in Livy and Demosthenes; in the Hebrew from the book of Amos; in the philology of the New Testament from the first chapter of Luke; and in divinity on the state of man in paradise.

The class of the fourth year were examined in Tacitus and Longinus; in the Chaldee part of the Book of Daniel; in the philology of the New Testament, from the second chapter of Luke; and in divinity on the privileges of believers in death and the separate state.

The undersigned having attended the usual examination of the students at Hoxton Academy, have the greatest pleasure in testifying their satisfaction with the proceedings of the day. They rejoice to find the reputation of the college sustained by the very commendable display of diligence and ability on the part of the students in the various departments of knowledge, and by the fidelity and attention of their pious and learned tutors.

ROBT. MORRISON, D.D.
J. MANUEL, D.D.
J. FLETCHER, A.M.,
W. J. HOPE.
JOSEPH TURNBULL, A.B.

The meeting, which was more numerous than on former occasions, was addressed by the Rev. George Burder, Dr. Morrison, Dr. Styles, Messrs. Morison, Jeula, Blackburn, T. James, Rayson, Atkins, Ashley, and by the Treasurer and Dr. Harris. It appears that the general finances of the institution are in a more flourishing state than at the time of the last annual report, in consequence of legacies and congregational collections; and also that nearly 3,000*l.* had been already received towards the expenses of the new erection.

On Wednesday evening three of the senior students, Mr. Hague, Mr. Foster, and Mr. Robertson, delivered short discourses at Claremont Chapel, Pentonville, to a very large congregation.

HOXTON ASSOCIATION.

The ministers of the Association held their Annual Meeting at the Academy-House, on Wednesday morning, the 29th instant. The Rev. John Burder read an Essay on "The Final Condition of the Heathen." The Essay was highly approved by the Ministers present, who, after an interesting discussion on the subject, united in the request that the Essay may be printed.

HOME MISSIONARY SOCIETY.

The Sixth Annual Meeting of the above Society was held at Spa Fields Chapel, May 17th, in the evening, J. Butterworth, Esq. M.P. in the Chair. The Rev. Messrs. Cooke, Vaughan, Hoppus, J. Fletcher, J. Blackburn, R. Philip, and S. Curwen; and J. Dyer, F. Thompson, J. Poynder, T. Walker, and T. Wontner, Esqs. addressed the meeting, which was numerous and respectfully attended. From the Report, it appears that the Society now employs thirty-seven missionaries in twenty-four counties, who are preaching among a po-

pulation of 46,000 souls, in 268 villages, and to nearly 20,000 hearers. Under its auspices 64 Schools have also been established, in which more than 3000 village children are taught; it has likewise fixed Adult and Juvenile Libraries on every station, circulated about a million of Tracts, and provided linen on most of the stations for the use of mothers and infants in the month of confinement.

PROVINCIAL.

ASSOCIATIONS, ACADEMIES, ETC.

BLACKBURN INDEPENDENT ACADEMY.

On Wednesday and Thursday, the 22d and 23d of June, the Ninth Annual Meeting of this very important Institution was held in the Academy-house, when the Students were examined in presence of the Committee, the Rev. William Roby, of Manchester, in the Chair.

On the Wednesday afternoon, in the Classical Department, the *first* class were examined in Cæsar, the Greek Delectus, and the Gospel of John; the *second* class, in the 2d book of Horace's Odes, the 4th Oration of Cicero against Catiline, and the 3d Book of Homer; the *third* class, in Eschines, Demosthenes, and Æschylus.

In the Mathematical and Geographical Departments, the *first* class were examined in Euclid's Elements; the *second*, in Simple Equations, from Bonnycastle's Algebra, and in the Geography and History of Ancient and Modern Greece.

In the evening of the same day, Mr. Bassano, one of the senior students, delivered an Academical Discourse in Mount-street Chapel, on "The true grounds of Accountability."

Early on Thursday morning the examination recommenced. The *senior* class were directed, in Hebrew, to the 15th cap. of the Book of Job; and, in Chaldee, to 3d of Daniel. The *first* and *second* classes were examined on the Theory of Language and General Grammar: the *senior* class in Theology, on the prominent parts of a course of lectures, relating to the works of Creation and Providence, the Adamic Dispensation, the Fall of Man, Original Sin, the inability of man to obtain justification by the deeds of the law, and the Divinity of Christ.

At the close of the examination, the Chairman was requested by the Committee to state to their constituents, and to the public in general, the high degree of satisfaction which they felt in the ability and assiduity of the tutors, together with

the proficiency of the students, evinced especially by the facts, that the questions put to them by the examiners, extended to the whole course of what they had attended to during the past year, and that they were not previously aware of the particular topics on which they were to be examined, nor of the passages they were to be called on to read.

In transacting the business of the Meeting, the outlines of a more extended course of education, to be adopted in this Institution, were laid by the tutors before the Committee, and approved. It comprises a regular series of instruction in the Latin and Greek Classics, in the Oriental Languages, in History, Geography, Mathematics, Natural Philosophy, the Theory of Language and General Grammar, Mental Philosophy, Theology, and Ecclesiastical History. A Sub-committee was appointed to obtain funds for increasing the library and philosophical apparatus.

Mr. Dean, having completed his studies, received his testimonial of approbation, signed by the Chairman and tutors. A candidate was received on probation, and there will be one or two vacancies at Christmas.

Applications from candidates for admission must be addressed to the Rev. G. Payne, A.M., the Theological and Resident Tutor, Blackburn.

CONGREGATIONAL SCHOOL, LEWISHAM.

THE Annual Examination of this School was held on the 21st of June, before the Rev. Messrs. John Townsend, W. Walford, J. Hooper, W. Chapman, J. Turnbull, — Timson, and other friends of the Institution. At the former part of the examination the Rev. Mr. Walford, Classical Tutor at Homerton, presided, and on his withdrawing, the Rev. J. Turnbull, A.B. of Brighton, continued the business of the day. The pupils were examined in the various branches of Arithmetic, and one of them gave peculiar satisfaction by his performances in Algebra, and the clear and accurate demonstration of two difficult problems in Euclid. The examination proceeded to English and Latin Grammar. In the Classics, the pupils read portions of Corn. Nepos and Virgil, and were strictly examined in the syntax and prosody of the language. After the examination, a few of the pupils delivered select pieces as specimens of elocution; and one distinguished pupil delivered an Address on the Advantages of Studying Natural Philosophy, concluding with a few well-executed experiments; and the day was closed by a very animated and well-conducted repetition of the Parliamentary

debate on the subject of the persecuted Missionary Smith. A suitable address was delivered by the Chairman, and prayer offered up by the Rev. J. Hooper, A.M. Classical Tutor at Hoxton Academy.

At the Half-yearly General Meeting, held on the 28th of April last, the following candidates were admitted: J. Reeves, of Fordingham, Wilts; C. Lowe, of Great Wigborough, Essex; T. P. Price, of Woodbridge, Suffolk; J. Slade, of Corsham, Wilts.

May 25. The Somerset Association held their Twenty-ninth Anniversary at Marstock. The Rev. T. Golding, of Poundisford Park, preached in the morning, from Psalm cxxii. and last verse; and the Rev. W. B. Leach, of Shepton Mallet, in the evening, from Exodus viii. 19. "This is the finger of God." The Rev. Messrs. Richards, of Milborne Port; Jukes, of Yeovil; Gibson, of Chelwood; and Lewis, of Glastonbury, engaged in prayer. At the meeting for business in the afternoon, after prayer by Rev. R. Winton, of Bishop's Hull, the Rev. S. R. Pittard took the chair, and the Rev. Messrs. Lewis, Slatton, (Home Missionary,) Dear, Gibson, Cuff, Winton, Jukes, Paltridge, E. Smith and Richards moved and seconded the Resolutions.

NEW CHAPELS.

MARCH 27th, a small plain Chapel, without galleries, built for the accommodation of seamen, at the Broomielaw of Glasgow, was opened for public worship. The Rev. John Smyth of St. George's, in whose parish the chapel is erected, preached in the morning; the Rev. Gavin Struthers, of the Relief, in the afternoon; and the Rev. John Mitchell, D.D., of the Secession, in the evening. May this be indeed a Bethel where the Lord will delight to dwell.

APRIL 5th, a neat Chapel, capable of accommodating between 400 and 500 persons, was opened at South Shields. Mr. Parsons, of York, preached in the morning, from Exod. xx. 24: Mr. Stowell, of North Shields, in the afternoon, from 2 Cor. x. 4, 5.

Owing to the great interest excited by the visit of Mr. Parsons, the Methodist friends very liberally offered the use of their large Chapel, seating 1800 persons, for the evening service, when Mr. P. preached to a crowded audience from Jeremiah vi. 10.

The devotional services of the day were conducted by Messrs. Matheson, of Durham, Stratten and Jones of Sunderland, Brown and Crook, (Baptist ministers of the town,) Gibbs, of Newcastle, and Gol-

lop, of Darlington. The engagements of the evening were closed with a suitable and impressive prayer by Mr. Ratcliffe, senior Methodist minister of the district. The collections amounted to 44l.

Queen-street Chapel, Park-place, Leeds, built by the church and congregation hitherto assembling at the White chapel, under the ministry of Mr. Scales, was opened on Wednesday, April 27th, 1825, when sermons were preached by Mr. James of Birmingham, Mr. James Parsons of York, and Dr. Raffles of Liverpool; the devotional exercises of the day were conducted by Messrs. Jackson, Boothroyd, Hasloch, Pool, V. Ward, (Wesleyan) and Acworth, (Baptist minister). On the following Lord's Day, sermons were preached by Messrs. Parsons, sen. Scales and Hamilton. The collections exceeded 400l. The plan of the building does great credit to the architects, Messrs. Watson and Pritchett, of York, and includes under the same roof all the convenience of school-rooms, vestries, and committee-room, besides an upper gallery for the children.

June 21. Was opened Verulam Chapel, Lambeth, when three sermons were preached: that in the morning, from Isa. xxvi. 3, by the Rev. Geo. Clayton; that in the afternoon, from 1 Cor. iii. 21, by the Rev. Jos. Slatterie; and that in the evening, from 1 Cor. iii. 5—8, by the Rev. Jos. Fletcher, A.M. Prayers were offered by Drs. Winter, Harris, and Styles; and Messrs. Arundel, Jackson, and Hutchings. Mr. Slatterie preached on the following Sabbath to very large congregations.

ORDINATIONS.

On April 14th, the Rev. C. Williams, late of Hoxton Academy, was ordained at Newark, Nottinghamshire. The Rev. T. Haynes, of Boston, commenced the service; the Rev. W. Scott, of Rowell, delivered the introductory discourse, read a statement from the members of the church, detailing the circumstances which had led to the solemnity, and proposed the usual interrogations. The Rev. R. Aliott, of Nottingham, offered the ordination-prayer; the Rev. Dr. Harris, of Hoxton, gave the charge, from 1 Cor. iv. 2. the Rev. James Stratten, of Paddington, addressed the people from 2 Cor. ii. 15, 16; and the Rev. Benj. Byron, of Lincoln, concluded. In the evening, the Rev. J. Boden, of Retford, preached from Mark viii. 36. The Rev. Messrs. Dawson of Grantham, and Pain of Horncastle, assisted in the devotional exercises.

FOREIGN. WEST INDIES.

MONTSERRAT.

Extract of a Letter from a Missionary.

March 24, 1825.

ALL thanks to the glorious Head of the church, his cause still continues to prosper in this colony, and indeed throughout the West Indies, from all that I can learn, not excepting *guilty Demerara!* It is however, a time of great anxiety to us. We are looking for great and blessed changes. The condition of the poor negroes appears to have awakened sympathies, and called into active play efforts at home, that will exalt them to honour and happiness. Long have they groaned beneath a most destructive oppression, and dragged a most galling chain. The Lord, however, I hope, has said of them as of the oppressed Israelites, "I have surely seen the affliction of my people who are in Egypt, and have heard their cry by reason of their task-masters; for I know their sorrow; and am come down to deliver them." I trust England, to whom He speaks, will hearken to his voice, and "let the oppressed go free." At the same time their owners should be compensated; and the work of emancipation carried forward progressively, but as effectually as possible, accompanied with well-plied Christian instruction. Surely Christian instructors will not be wanting, nor yet means to send them forward in a land so blessed by Jesus Christ as England is. But here, my dear Sir, I would pause and ask, how is it that the Committee of that invaluable and highly honoured Society, "The London Missionary Society," have to complain of a want of Missionaries. When I heard her lamenting her exigence, depicting the wants of the heathen world, declaring that she had it not in her power to supply these wants, not for lack of money but men; and talking about five young men of promise in her seminary instead of five hundred! my heart sickened, and I had scarcely any spirit left in me. Well indeed has she done to call upon her members solemnly to ponder such a state of things, and woe be to them if they do not. I trust it is already evident that this call has not been made in vain. Your young men of piety and talent in the churches, your candidates for the ministry, your young ministers and your experienced men of God, have all, I hope, "solemnly pondered" it. Pondered it so as to be compelled to cry out, "Send Lord, by whom thou wilt send. Here we are, if it pleaseth thee, send us." What, shall our enemies have to rejoice over our exhausted strength? Shall our friends have to mourn over our departed glory? Shall British Christians supply pecuniary means, and the churches not find holy men for the work? Shall divine Providence open a great and effectual door to the heathen, and no one be found to go in thereto? Shall God call, and men who worship him, and profess to love him, not answer? Shall the precious blood of the Redeemer plead for perishing millions, and no one go forth to plant them to it? Shall heaven open to receive the inhabitants of the dark places of the earth, and British Christians let them drop into hell by withholding from them the glorious light of the gospel? God forbid. O, for Christ's sake, for our sake, for the sake of poor heathens, ye devout and zealous Dissenters, let it not be so. Let us hear no more of these complainings from the Committees of Missionary Societies at home. If we do, our hands will hang down. We shall hide our faces, and blush for the cowardice of our brethren and fathers. Arise, ye sons of promise in the churches, and fly to the help of the Lord, to the help of the Lord against the mighty? Arise, ye fathers, and lead the way, so shall the "mountains and the hills break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, and for an everlasting sign, that shall not be cut off." Amen and Amen.

SLAVERY ABOLISHED IN CENTRAL AMERICA.

THE General Assembly of the United Provinces of Central America have passed a decree, declaring that Slaves within the limits of the Confederation shall henceforth be free, and that no person hereafter be born a slave. The decree provides that, in every province, a fund shall be created, from duties to be imposed, for the special purpose of indemnifying the owners of slaves. The collection and management of these funds shall belong to the junta of indemnification, which shall be established in each province, under the regulations to be enacted.—*New York Observer.*

PERSECUTIONS IN THE CANTON OF VAUD.

To the Editor.

DEAR SIR, Homerton, July 16, 1835.

AT the Meeting of the General Body of the London Dissenting Ministers which passed the Resolutions relative to the persecuted Christians of the Canton of Vaud,* a venerable minister urged the duty of doing something more substantially beneficial to the exiled sufferers than merely publishing words of sympathy. The suggestion was evidently agreeable to the Meeting; but the press of necessary business prevented its being followed up as it merited. British Dissenters, rejoicing in the greatness of their religious privileges, have no facts before their eyes to affect their hearts with the misery of penal banishment from a native land. Connexions are suddenly broken, occupation destroyed, the means of subsistence in great part or wholly taken away, the sufferer is made an unwelcome spectacle, and perhaps a heart-broken dependant in a strange land; and, if he return to his own before the term of his exile has expired, the punishment of death awaits him.

I have lately received a letter from my excellent friend the Rev. Clement Perrot, of Guernsey, some extracts from which I should think myself criminal if I did not solicit you to lay before your readers.

"Five ministers are now exiled from the Canton de Vaud, for no other reason than their evangelical sentiments and correct views of church government. A letter from a valued friend states, 'There are five exiled ministers,—the two Oliviers, Juvet, Chavannes, and Charles Rochat; they are all at this time at Paris, with their wives and children, but some of them have no other means of providing for their wants than accepting the charitable donations of their fellow-Christians. How long they will be able to remain in France is very doubtful.'

"Now, my dear Sir, can you devise any means of assisting them? In these islands we have great need of labourers, but there exists no means for their support. Could the sympathy of British Christians aid in this, Guernsey and Jersey would yield them an asylum, and an honourable field of labour.

"The little I can do among my friends will be done; but they must look elsewhere for sufficient and permanent support."

Allow me, Sir, through your widely circulated work, to appeal to the Christian wisdom, benevolence, and piety of our congregations, who know the value of the gospel, and who honour the rights of conscience. A case possessing a greater claim cannot easily be conceived. The high and indispensable duty of succouring persecuted servants of Christ, is here associated with an opportunity of

bringing their talents into immediate use, and that for a most desirable field of missionary labour. Guernsey, Jersey, and the three smaller islands adjoining, are the remains of the Duchy of Normandy, and have ever since the accession of William I. been a part of the patrimony of the crown of England. French is the vernacular language, and by the upper classes it is cultivated in its purity. The Wesleyan-Methodists, as well as other denominations, have very zealously laboured among the people: but there is room for more exertion, without any unfriendly or unholy rivalry. The Swiss refugee ministers are men of education and talents, whose ministry possesses great force and unction, and who have given the strongest proofs of their fidelity to the dictates of an upright conscience, and to the authority of their divine Saviour. They were no more than justly described in the Resolutions above referred to, as "ministers of unquestioned character for piety, learning, and usefulness;—who, for conscience towards God, are enduring unmerited sufferings, from cruel mockings, bonds and imprisonments, spoliation, destitution, and exile." They are all, I believe, young men: and probably some of them would be found, upon due investigation, to be admirably qualified to become Missionaries to the Mauritius, or any other of the old French colonies which have been permanently annexed to the British empire.

But the immediate duty is to afford them and their families that pecuniary relief of which they cannot but stand in deep necessity. This would be accomplished, with the greatest ease, in a single fortnight, if ministers and congregations would promptly take up the case, and make public collections. I would respectfully suggest, that sermons preached on the occasion would, almost of necessity, embrace topics of peculiar interest and importance. Should such collections be numerous, though they might be singly of but moderate amount, a sufficient fund would be raised, both for alleviating the immediate pressure of distress, and for enabling these good men to take steps towards obtaining situations of permanent usefulness. There seems to be no preliminary wanted, but a declared body of agents, who would undertake the responsibility of receiving and distributing the Fund that may be raised. It is out of my power to make the requisite personal applications; but I run no risk in affirming, that this would be cheerfully undertaken and faithfully performed by the Committee of the London Congregational Ministers. Their names are as follows:—

Rev. ROBERT WINTER, D.D. Sidmouth Street, Gray's Inn Lane.

Rev. J. P. SMITH, D.D. Homerton.

— WILLIAM HARRIS, LL.D. Hoxton.

— H. F. BURDER, A.M. Hackney.

— JOSEPH FLETCHER, A.M. Mile End, near Stepney.

— THOMAS HARPER, Secretary, East Street, Walworth.

As a Banking-house for the deposit of the collections, I am favoured with permission to announce that of Messrs. Hankey. I beg to add, that there is no reason to apprehend a redundancy of the resources proposed to be raised: for though the exiled ministers mentioned by Mr. Perrot are only five, of whom probably four have families, yet there are other extreme sufferers and exiles in the same holy cause. If the amount raised should enable the Committee to extend relief to any of them, I am persuaded that they will discharge the duty with careful investigation, caution, and economy.

I am, Dear Sir, &c.

J. PYE SMITH.

We have received, from 58 contributors at Worcester, for the personal use of Mrs. Smith, widow of the late Mr. Smith of Demerara, the sum of 32*l.*, which we have transmitted to that lady with the greatest pleasure.

* See Evan, Mag. p. 243 of this volume.

MISSIONARY CHRONICLE

FOR AUGUST 1825.

LONDON MISSIONARY SOCIETY.

SUBSCRIPTIONS and DONATIONS in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission-House, Austin Friars, London.

Notices respecting the Society's Publications.

I. The ANNUAL REPORT, *Octavo edition*, with the Notes, Appendix, Lists of Contributors, and of Auxiliary Societies, &c. Price Two Shillings to Non-Subscribers.

☞ This is sent, *gratis*, to every Member of the Society; namely, to Subscribers of *One Guinea*, or upwards, per annum, and to every Minister who collects for the use of the Society Five Pounds, or more, annually.

II. The ABSTRACT of the REPORT; *Duodecimo*. Of this every Subscriber of Ten Shillings, annually, is entitled to a copy.

III. The QUARTERLY CHRONICLE, or Transactions of the Society, including Extracts from the Journals and Correspondence of the Missionaries. Price Sixpence. Every Collector of One Shilling, or upwards, *per week*, is entitled to a copy of this Publication.

IV. MISSIONARY SKETCHES, published Quarterly, representing a Missionary Station, or some of the Heathen Idols, or Pagan Ceremonies; including, occasionally, the most recent Intelligence received from the Missionaries. Price One Penny each, or Five Shillings per Hundred. Every Person who subscribes One Penny, or more, *per Week*, is entitled to one of these Sketches.

THE Friends of the Society who wish to be furnished with any of these Publications, are requested to signify the same to the Secretary of the Auxiliary Society to which they belong; and the Officers of the Auxiliary Societies are desired to inform the Home-Secretary, in London, what Publications, and how many of each, they wish to receive; also to point out by what conveyance they may be forwarded with the greatest certainty, and the least expense. If by Booksellers' parcels, mentioning the name both of the Town and Country Bookseller. The following *Form of application* is recommended to be addressed to the HOME-SECRETARY:—

“Collectors of One Shilling and upwards, per Week.....

Subscribers of One Penny and upwards, per Week.....

Number.

for whom we request you to send the Quarterly Chronicles and Sketches, to which they are entitled according to the Regulations of the Society.”

We take this opportunity of respectfully urging upon the attention of all Secretaries and Treasurers of Auxiliary Societies, the importance of applying for these publications, and promoting the circulation of them among their Subscribers, particularly the Quarterly Sketches and Chronicles. It is also requested that the earliest information of all New Societies may be given to the Home-Secretary.

N. B. It is further requested, that if any odd Numbers of the Quarterly Chronicles, or Annual Reports, be not disposed of, they may be returned by any private conveyance to the Mission-House, as they may be of use in completing sets.

SOUTH SEAS.

*Extracts from Letter of the Deputation,
dated Sydney, 12th November.*

(Continued from p. 304.)

*Final visit at the several Missionary
Stations.*

IMMEDIATELY before leaving the Islands finally, we had an opportunity of paying a short visit to all the missionary stations, after our official visits had been completed; and we rejoice to say, that we left all the churches in entire peace and harmony, and favoured with great and growing prosperity. The number of communicants was rapidly increasing in the several churches, while not only the members of the churches, but also the baptized who had not yet been admitted to the Lord's Table, were, generally speaking, conducting themselves with great propriety. There were, indeed, very few exceptions to this statement. No errors in doctrine had been suffered to appear; and all the brethren were not only sound in the faith, and regularly devoted to their great work, but held in high esteem by their several flocks, and enjoying great harmony and peace with each other, striving together for the faith of the Gospel.

We had not only the gratification of receiving from all of them private letters addressed to us individually, but also joint letters, unasked on our part, from them as distinct bodies of Missionaries of the Windward and Leeward Missions, including every individual missionary. As we had endeavoured to discharge our duties with the greatest fidelity ever since our arrival among them, nothing could be more gratifying to our own feelings than the contents of these letters. We left all the brethren our warm and affectionate friends, and enjoy, we are persuaded, their entire confidence.

*Improvement of the Natives in learning
Christian Knowledge.*

The whole population of all the Islands may be considered as under school-instruction. The generality of the people read with a propriety and fluency seldom known among the common people of our own country. Nearly all, both children and adults, are acquainted with one or more catechisms. Their progress indeed in knowledge of scriptural and religious subjects is truly extraordinary; and, considered as congregations, their knowledge is not surpassed, and we think not equalled by congregations of the same magnitude in England. Multitudes can write well; both men and women, and not a few are acquainted with the common rules of arithmetic.

Progress in Civilization.

Civilization has already made great progress in all the Islands, and is making rapid advances. The two settlements of Burder's Point, and Haweis-Town, are nearly equal to any; but with these two exceptions, the Windward Islands are far inferior to the Leeward. The cause may be, the retarding influence of the Tahitian government, which has never yet viewed our ideas of civilization in that important and interesting light with which the governments of the other Islands have done; nor are the chiefs of that government disposed to treat their missionaries with that respect and deference so observable in the Leeward Mission.

Political State of the Islands.

Of the politics of the Society Islands, it is difficult to form a just and accurate idea. However, we understand that the authority of Pomare extends only to Tahiti, Eimeo, Teturoa, and another uninhabited island or two; and that all the Leeward Islands are independent, under the sovereignty of their own respective kings, who are all warm friends to their missionaries and to the cause of truth. All the Islands, both of the leeward and windward groupes, have their own codes of laws, which are printed and published, and we can assure the Directors of their equity; and that they guarantee to the people all their rights, as in England, while they give to their kings a dignity, their power a stability, and their domestic establishments an affluence, which they never before enjoyed.

All the other islands at a distance which have embraced the Gospel, must be regarded as also living under the same laws; for the native teachers take with them the laws of the islands from which they go, and when heathenism and idolatry fall, and Christianity is embraced, all the religious and political institutions they enjoyed in their own country, succeed as a matter of course. When we left the islands, they were all in a state of the most entire tranquillity, and no war was in the least expected. There had indeed been reports and rumours of war in Tahiti, but they had subsided. More unanimity existed among the chiefs, and the new code of laws promised a security to the property, and a liberty to the subjects of that government, which they had never before enjoyed. A rage for tattooing themselves had long existed among the young men in all the islands, and had given much trouble; but in all the Leeward Islands it had subsided to a great

extent, and we do not expect any great evils from it to the Windward, where all were allowed to do as they wished, on that subject, without being liable to punishment.

Seminary for the Children of Missionaries.

Though from the time of our arrival in the islands, and so soon as we became acquainted with the state of the children of the Missionaries, we were most deeply convinced of the essential importance of a school for their education, as well for the safety and prosperity of the Mission, as for their own sakes, yet we met with innumerable difficulties in the way, and our fears were not small, that we must after all abandon all hope of accomplishing our wishes. But the object was too important to suffer us to despair, so long as any ground of encouragement remained; and before we left, we had the pleasure to see the School-Institution commence operations under the tuition of Mr. Orsmond and Mrs. Orsmond.

The Missionaries are erecting a building at their own expense, for the School, 130 feet in length, which will accommodate 40 boys and girls, with school-rooms, and all other conveniences, and will keep it in repair. It is situated at Afareaitu, on the east side of Eimeo, in a very eligible situation. Mr. Orsmond's principal duties relate to the school; but he will preach to those natives who may reside there on Lord's days, and do all the good he can as a missionary, while he is discharging his duties as a schoolmaster; and we trust that from this important institution, God will raise up missionaries to carry on the glorious work which their parents have been the honoured instruments of commencing.

Cotton Factory.

The buildings for the cotton factory at Eimeo were not quite finished, though nearly so; and Messrs. Armitage and Blossom were diligently employed in preparing for the putting up of the machinery. The water-wheel was not quite completed; but we hope by the present time all is in action. We have placed the whole under such regulations as appeared to us, after a good acquaintance with the islands, the most suitable.

Libraries.

A public permanent library is established at Tahiti, and another at Tabaa, for the benefit of both the missions. There had been, indeed, something like public libraries before, but they were little more than a name, and many of the books had been divided. Before we left, they were revived on permanent principles, and put

under regulations which will, we trust, render them both durable and useful. Many of the books which we had brought out with us for our own use, we have given to these Institutions, and most of the philosophical instruments for the use of the school. We strongly recommend to the religious public to send contributions of both books and philosophical apparatus for the use of both these important Institutions. There will be a library at the Seminary for the benefit of the children, and contributions of suitable books to this library will be also of great importance.*

Tahitian Version of the Scriptures, &c.

THE translation of the sacred oracles is proceeding, upon the whole, as rapidly as we could wish; and, in the course of a few years, the whole, we trust, will be in the hands of the people. We have done all we could to facilitate this great work; but a better plan than that in operation is not, perhaps, practicable. Respecting the fidelity of the translations which have been already made, it may be gratifying to the Directors to know, that we have read a great part of them, comparing them with the original Greek, and we can assure them that they are done with great skill and judgment; the inaccuracies were very few, and of little moment; and we much question whether a more faithful translation of the Scriptures was ever made into any language. The sense is generally given with great clearness and precision; and such is the copiousness of the Tahitian language, that it is generally sufficient, and but comparatively few foreign words are necessary to be introduced. We have read over all the catechisms, and almost every thing that has been printed in the Tahitian language, and are highly gratified on perceiving that they contain nothing but doctrinal truths and moral principles of the most decided evangelical character. This is the case with all the hymns. The same remarks apply to all the sermons of the Missionaries. *Great, indeed, is the truth, and in all things it is triumphant.*

* It is respectfully requested, that those friends of the Society who may contribute books and philosophical apparatus, as presents for the above-mentioned libraries, will send them to the Mission-house, No. 26, Austin Friars; and transmit to the Home-Secretary, a letter advising of the same, together with a list of the books or apparatus presented. Such lists will be regularly acknowledged in this Chronicle.

Retrospect of the state of the South Sea Mission.

On taking a minute and deliberate retrospect of the state of the Mission in the South Seas, the character and talents of both the brethren and their wives who are engaged in the work, the state of the churches and congregations, in both a spiritual and moral point of view, the condition of the schools and the various religious and civil institutions now in full operation—the political state of the different islands, and the progressive improvements which the natives are making in the arts of civilized life, and the estimation in which the Missionaries are held, both as pastors and friends, we find so little to deplore, and so much to admire, that our souls are filled with joy, while we exclaim, Blessed, indeed, are the people who are in such a case. Let the whole earth be thus filled with the Redeemer's glory!

OTAHEITE.

Wreck of the ship Policy.

[Extracted from the printed Report of the Tahitian Auxiliary Missionary Society for 1824.]

"It is with sorrow we mention the loss of the ship Policy, (Captain Brocke,) on the east side of Otaheite, in May last. Fearing, however, that the character of the people in general may suffer from the misconduct of some of those that were present on the spot where the vessel was wrecked, we judge it necessary to state, that the place where the unhappy event took place is twenty miles from any Missionary station, and at a part of the island that has been less privileged than any other part. We believe that few, from the districts where the Missionary stations are, went near the place where the wreck was.

"We should farther state, not that we wish to justify those natives that acted inconsistently in taking things from the wreck, but as a fact, that it was not until the crew of the vessel manifested great indifference in attempting to save the property, and were allowing many articles to float away, that the natives began to take any thing; and many articles that were got on shore by the natives, some at a great distance from the wreck, were returned. These are facts fully ascertained by us, not only from the Captain and the crew themselves, who have mentioned them to us, but also from those on the island that were eye-witnesses to the catastrophe.

"The above remarks we think proper to make, that they may meet any thing that may be said by the enemies of the gospel and missionary work, respecting

the conduct of the Tahitians at the wreck of the ship Policy. We anticipate, from what we have heard from some persons belonging to the vessel, that the natives will not be represented in the most favourable light respecting their conduct at that time."

Extract of a Letter from Capt. Macy, Master of the Whaling Ship Maro, to Josiah Hussey, Esq., of Nantucket.

There are at Eimeo, five missionary families from England, who apparently live up to their profession. I dined or supped with them almost every day during my stay; and was treated with great kindness and hospitality; but you will be surprised, when I tell you there is scarcely a native in the place but what can read or write. They have passages of Scripture printed in their own language, and also hymn-books, which some of them can read as well as I can ours. I lay there one Sunday, and went to their church, where I found assembled about 4 or 500 natives, all decently dressed; all the females (natives) wore bonnets of their own manufacturing. There was as much good order and regularity in their mode of worship, and particularly in singing hymns and psalms, as you will generally find in our churches.—*Nantucket Inquirer.*

SANDWICH ISLANDS.

Extracts of a Letter from Mr. William Ellis, Missionary, to Messrs. Tyerman and Bennet, (then at Sydney,) dated 26th October, 1824; written at Huahine, where he touched on his passage from the Sandwich Islands, to America, whence he intends to proceed to this Country.

Huahine, 26th October, 1824.

Dear Friends,—THE news of my arrival at this place will perhaps surprise and afflict you both. We arrived here on the 24th in the *Russell*, American whaler, on our way to England, *via* America, and have been induced to undertake the voyage (with the advice of the physician of the American mission, and that of every other medical person whom we have been able to consult,) for the recovery of Mrs. Ellis from that state of intense suffering under which she has been declining during the last eighteen months. This is the cause of our leaving Oahu, and not any dereliction of the labours of my post there, or any interruption of that harmonious co-operation which for nearly two years has so uniformly existed between us and the American missionaries. The separation was mutually painful and afflictive, though occasioned by an unanimous sense of duty.

The only alleviation to the deep and heart-felt sorrow it has occasioned, is the hope of a speedy return in health, a happy reunion, and a subsequent prosecution of our delightful work with recruited strength and increased energy and devotedness.

The ways of divine Providence are frequently such as to baffle all human foresight, and to convey the most striking illustrations of the sovereignty of Jehovah. Such they appear to be in the present case. And though I felt it a greater trial than any other event which has taken place since I have been on missionary ground, yet I am as much convinced that it is my duty to relinquish, for a time, my station at Oahu, as I was that it was my duty to occupy it in the first instance. Captain Coleman has generously given us a free passage to the United States. This is a favour which could not be purchased by the chiefs, who offered to pay any sum of dollars that I might go with the king. The natives are rather pleased at my going, as they hope I may reach England before the king leaves, and confidently expect my return. Previous to my leaving, I publicly asked them what I should bring them out when I returned from England. They answered simultaneously, *Come back yourself, and we have nothing else to desire.**

Death of Queen Keopulani, &c.

Mr. Ellis then proceeds to give an account of the progress of the Sandwich mission, the leading particulars of which have been already communicated to the public in the Reports of our own and the American Society. He afterwards relates the happy death of the queen Keopulani, and observes, that "from the time Taa, the Taheitan teacher, was placed with her, she directed her attention to the subject of religion, and on the 23d of September, 1823, after having given pleasing and satisfactory evidence that a real work of grace had been carried on in her heart, was called, we sincerely believe, to rest in Abraham's bosom.†

* It may be proper to state, that the letter from which these extracts are taken, was written as a *private letter* to the Deputation; and also in the greatest haste, as the Captain to whose charge it was committed was on the point of sailing for the Colony.

† Mr. Ellis has forwarded to the Society a copy of a Memoir of the queen-dowager, Keopulani; which is now preparing for publication, by order of the Directors.

Death of Keeaumoku

Shortly after the departure of the king to England, (says Mr. Ellis,) the chief Keeaumoku* died at Oahu, with some faint hopes of his acceptance through the Redeemer. I attended him many times every day for the last month, and endeavoured to pour the bright rays of the Gospel into his troubled soul, before it took its flight, which it did while my hand was clasped in his, amidst crowds of weeping friends.

Taheitan Teachers.

When Anna left the Sandwich Islands to accompany his wife to Huahine he had a very flourishing school, and was doing much good. His school was, however, united to that of Taome, a very amiable young man, son of his wife's brother, and has continued to prosper. Anna and his wife are both at Huahine, and willing to return by an opportunity offered by a vessel now here, on her way to the Sandwich Islands, in about a week. The Church, however, have some thoughts of his being ordained or made pastor over the little church at Maiaoiti, and of sending some other in his stead to Hawaii. Taa continues faithful, vigilant, humble, and very useful; his amiable character, and successful application to his work, is every day increasing. The brethren at Lahaina speak of him at all times in the highest terms. His letters to me, and the interviews I have had with him in my frequent visits to Maui, speak highly in his favour. Hoapiri, the surviving husband of Keopulani, continues to be his friend and patron. Taamotu, the female teacher that accompanied us, is now very usefully engaged in the family of Kaikioeva, the guardian of the young prince Kaunikeouli. She continues humble and prayerful, and is very much respected by the chiefs. Tateta, the native of Huahine, has maintained an uniform and consistent walk and conversation, ever since we have been here. He continues a favourite with the chiefs, a diligent teacher, and has given some pleasing evidences of piety.

Death of Taumaurii, King of Tauai; † Burning of the Chapel, &c.

Anna had scarcely left us, when our old, steady, and tried friend, Taumaurii, the king of Tauai, was taken ill, and after lingering rather better than a fortnight, terminated, in a very happy manner, his earthly career. I attended him very constantly during his sickness, and could not

* Otherwise called Governor Cox.

† Commonly called Atooi.

but admire and adore the marvellous operation of divine grace, exhibited in his humble, waiting, and resigned frame of mind; and in his holy and spiritual conversation. A short time before he died, he said very earnestly, "I am not afraid to die. I do not forget Jesus. He will not forsake me." The last words he uttered were a request that I would pray with him. By his own particular desire he was buried at Lahaina. In compliance with the solicitations of the chiefs, I accompanied the corpse, and conducted the ceremonies attending his interment. It was the most interesting time I ever witnessed among the people here. But while we were absent at Lahaina, the old church at Oahu was burnt down, one Sabbath evening about seven o'clock. Whether by accident or by some incendiary, we could never learn, though the chiefs tried every means to find out the author of its destruction. The conduct of the chiefs on this occasion will convey at once to your minds the most pleasing conviction of their feelings. The next morning early, before any of the missionary family waited on them, Karaimoku* and Pisant, entirely of their own accord, men to the mountains to cut wood for a new one. In one week after the old one was burnt down, the frame of the new one was erected, and a larger, stronger, more convenient, and respectable one, was finished at the expense of the natives exclusively, in about a month.

Suppression of an Insurrection in the Island of Tauai (i. e. Atooi); exemplary conduct of Karaimoku, and other Chiefs, &c.

Karaimoku had scarcely finished the new house for the worship of Jehovah, when he went down to Tauai to take possession of the Island, according to the desire and express appointment of Taumaurii. He had been down about a fortnight, taking an account of Taumaurii's debts, and of the sandal-wood and other property left by him; arranging the affairs of the island with his usual good-nature and discretion, apparently to the satisfaction of all parties, when, on a Sabbath-morning, a little before day-light, a sudden attack was made on the fort by George Tamoree,† several other chiefs, and some hundreds of the people. At one time they were so far masters of it as to break open one of the magazines, and carry off two chests

of muskets. They were, however, repulsed with the loss of eight killed, and several wounded. Three in the fort were killed; two of whom were foreigners. As soon as the assailants were fled, Karaimoku sent for Mr. Bingham to offer up public prayer, and then strengthened himself in the fort; and as he had but few men with him, immediately despatched a vessel to Oahu for aid. Mr. Whitney was obliged to leave, and Mr. Bingham, who was there on a visit, left the island the same day. About 1,000 men, with arms and ammunition, immediately sailed from Oahu and Maui, to protect the person of Karaimoku, and quell the rebellion. About ten days afterwards a general engagement took place between the forces of Karaimoku, led on by Hoapiri and Laanui, and those who had taken up arms against them, in which the disaffected were completely overcome, driven from their forts, and obliged to take shelter in the mountains, whither they were pursued for several days. Two principal chiefs, prime movers in the rebellion, were slain. The last letter I received from Karaimoku informed me that he considered peace as restored; and he was going round the island himself to settle the agitation that prevailed. His conduct during the whole of this affair has been most commendable. He gave strict orders to his people to save all that fled, and all they found in houses or elsewhere; and, when the captives were brought in, instead of being indiscriminately slain as formerly, every one was set to learn the *palapala*,* under teachers of his appointment. George Tamoree was still in the mountains when we came away. Karaimoku was very anxious to save him, and wrote to him to make no resistance to any parties of warriors he might meet, but to demand to be brought to him, assuring him, that if he could but reach his presence, no injury should befall him. Among those who went down from Oahu were most of our teachers and scholars. They forgot not to assemble together for prayer, morning and evening; and, on the morning on which they marched to the battle, the teachers, scholars, &c. formed the advanced guard on the right. They came in sight of the enemy at daylight, and when the three companies, into which they were themselves formed, had halted, a teacher, or chief, gave a few words of exhortation to his companions, directing them to put their trust in God, and not in their numbers, skill, or mus-

* The Prime Minister.

† It has been supposed that George Tamoree was connected with the American Missionary Society, but this is not true. See following Article.

* The word used by the natives to express the entire system of instruction, introduced by the missionaries.

kets. Each company then kneeled down, and united in prayer to that Being with whom are the issues of life and death. When this was ended they marched steadily on to the charge. The teachers, &c. had evidently the most dangerous post, for they marched up and took a field-piece managed by George himself, who well knew how to use such a weapon, he having sailed in American frigates, and been in several engagements. It was nearly noon before the battle ceased, but the prayers of the Christians were heard, for not one of them fell, or received the slightest injury. Several, however, of Karaimoku's men were wounded, and one of them is since dead. The Christians did not leave the field of battle till they had offered up their grateful thanks to Him who had covered their head in the day of battle. Had I time I could give many extracts from their letters, that would afford the greatest pleasure, as exhibiting the true state and feelings of their minds, on the occasion. However, I cannot refrain from copying an extract of a letter I have with me from that fine young chief Laanui. "I have taken no captives, (says he,) I remember the mercy of God to me, that if he had not protected me I should have been a captive, or, perhaps, a corpse. God is good; surely his power must have been spread out over us, or we could not have escaped."

Favourable impression made by the preceding events on the Natives.

The issue of the war; the humane and tender conduct of the Christian chiefs; their almost miraculous escape on the day of slaughter; their uniform acknowledgment of the protecting power of Jehovah; has had a wonderful effect on the minds of the people, not only in Tauai, but in every other island of the groupe; and, in this instance, as well as in the burning of the church, the malice of Satan and his emissaries has been made, beneath the control of Jehovah, to advance that cause it was designed to arrest or destroy; and though I cannot but weep over the effusion of human blood, yet I firmly believe the late contest will accelerate the progress of Christianity among the Sandwich Islands."

GEORGE TAMOREE.

It has been said in some of the papers, that George Tamoree was sent out to the Sandwich Islands by the American Board of Foreign Missions, and an impression has been left that he was in some way connected with the mission to those islands. This is not true. His history is briefly this:—When he was about seven years

old, his father, the late king Tamoree, who was partial to the Americans, and desirous that his son should receive an education, committed him to the captain of an American ship, who agreed to bring him to this country, and educate him. To defray the expenses of his education, Tamoree gave the captain several thousand dollars. George arrived in Boston about the year 1804, and was sent to Worcester, where he remained at school till the property was all expended, and the Captain died. He was then removed from one family and place to another in the neighbourhood of Worcester, till at length becoming dissatisfied with his situation, he went to Boston and enlisted in the naval service of the United States. This was during our last war with Great Britain. He was in the *Enterprise* during her action with the *Boxer*, and was badly wounded in that engagement. He also served on board the *Guerriere* in the Mediterranean, and assisted in capturing an Algerine frigate. After the termination of the war, he was again thrown upon the world; and destitute of friends, ragged, dirty, and in want, he was found in the Navy-yard at Charlestown, by some benevolent persons who, having become acquainted with his early history, took him under their protection, and soon after committed him to the care of the American Board of Commissioners for Foreign Missions, who resolved to give him an education, and send him back to his father. Accordingly he went to Cornwall, and was there instructed in the common branches of learning, and in the doctrines and duties of Christianity. His conduct, however, was the occasion of much grief to his friends. In 1819 he went out with the first missionaries to the Sandwich Islands, and on his arrival at Atooi, he was joyfully received by his father, who manifested the warmest gratitude to the missionaries for their agency in restoring to him his long-lost son, and was ever afterwards their firm friend and supporter. But George soon became so dissipated, and worthless, that his father lost all confidence in him, and at his death, was unwilling, as we have seen, that he should be his successor.

From this brief statement it will be seen that the American Board are not at all responsible for the conduct of George; for he has never been in their employment, and has never enjoyed their confidence. By educating him and restoring him to his father, they expected to secure the friendship of a chief whose good offices would be of important service to their missionaries. In this they have not been disappointed.—*New York Observer.*

ULTRA GANGES.

JAVA.

MR. MEDHURST has sent home specimens of the Chinese Religious Tracts, which he publishes monthly, in continuation of the late Dr. Milne's *Chinese Magazine*. Dr. Morrison has looked over them, and is gratified much to see this medium of conveying Christian knowledge in operation in Java.

There are two Tracts for Children formed exactly on the model of Chinese School Books, but substituting Christian sentiments for their Pagan notions. One of these, in which each sentence is comprised in three words, and hence called the "Three Word Classic," is admirably calculated to instil in the tender mind of Chinese children correct scriptural ideas of the true God and Saviour of men.

The Magazine contains miscellaneous subjects blended with Christian truths; for instance, interspersed with papers on the way of salvation revealed in the Gospel: there is a history of Java, and an account of the superstitions and self-inflicted tortures which exist in India, where the people do not receive the true religion of Jesus the Saviour.

These and similar Tracts must, in the nature of things, disseminate the important truths of our holy religion extensively in that quarter of the world.

AFRICA, &c.

Good Effects among the Heathen, from Reading the Scriptures, &c.

[Extracted from the Report of the South African Auxiliary Missionary Society.]

MR. A. Vos, Missionary at Tulbagh, describing one of his itinerant preaching excursions, in a letter to the Rev. Dr. Philip, says, "Though there were thunder, cold, and rain, I daily had numerous congregations. The farmers even left off ploughing to attend divine service, with their servants. I hope my humble endeavours will not be altogether in vain, but beneficial to the souls of those who hear me. I made inquiry with respect to the good effects of the Bible on the Heathen, who are able to read it. One said, 'It affords me much pleasure morning and evening.' Another, 'It is my only companion when taking care of the cattle.' Another, 'I would not part with it for the whole world, for in it I find the way of salvation, and every thing necessary for my consolation for time and eternity.'"

MADAGASCAR.

Particulars of a Public Examination of the Royal School, Tananarivou, on the 19th of April, 1824, before King Radama.

[Extracted from a Report drawn up by James Hastie, Esq. British Agent.]

"His Majesty, as on a former occasion, readily accepted an invitation to preside at a visit to the Seminary, and I accompanied him. The order and cleanliness which prevailed in the schools in July 1822 was then a matter of high gratification.—The attention of the pupils to the regularity then observed might possibly be attributed to feelings originating in the novelty of so great a change from their native and very opposite state. Since that period, cleanliness has become habitual to the children, and attracts immediate notice, insomuch, that Radama looking around, soon after entering the door of the Seminary, remarked, 'This is good, it is clean, and it gives pleasures.'

"After the usual salutation to their sovereign, the *First Class*, consisting of 12 boys, stood up to read. The manner in which the sacred records were opened, testified that they had been taught to respect the book and its contents; and they read in the 11th chapter of Exodus, and 18th chapter of Judges, in such a way as evinced that their knowledge of the purport of those chapters is not confined to the mere meaning of words. They also read to the King, in their native tongue, some verses of Scripture, many portions of which, both in the Old and New Testaments, have been translated into the Madagascar language by Mr. Jones, and his equally indefatigable companion, Mr. Griffiths. One of their lessons was the 20th chapter of Exodus; and on the moral law being laid before the King in the tongue in which he can best understand, he repeated the commandments, and said, 'This is a good law, it is good, indeed.'

"Radama then exercised the boys in orthography and recitation, and dictated some of the sentences for them to copy. Specimens of their writing and attainments in the English grammar—the use of the terrestrial globe—translation of English sentences into their native tongue—correction of the same—their knowledge of arithmetic, as far as Practice, and both Vulgar and Decimal Fractions, and some problems of the first monitor's working in Plane Trigonometry, were also exhibited to the King.

"The boys answered so correctly to unusual questions connected with Dr. Watts'

catechism, and that framed in their native tongue for their instruction by the Missionaries, that it is evident that they are now acquainted with the purport of many questions and replies to them; and the examination afforded so many pleasures on every subject that we entered on, that the sun, which gave our full-length shadows when we commenced, had arisen to its greatest height before the conclusion of the engaging inquiry.

"On our turning to the *Second Class*, the writing of the boys was submitted to Radama, and so near did some copies approach to the performance of the senior class, that the King exclaimed,—'They are all on an equality—this company may contend with the grenadiers.' These boys read distinctly, and appeared to know what they read; their lesson was in the 13th chapter of Job, and the 9th chapter of Matthew. They spell well, both in English and in their native tongue. They were found to have a good knowledge of the rudiments of arithmetic and the catechisms, and they answered with readiness casual questions proposed to them, both in English and in the Madagascar language.

"Though the *Third Class* may not be termed competitors with the second in writing, their copy-books are clean and fair; they read in the New Testament, and show such proficiency in other branches, as proves that the necessary attention has been paid to their juvenile state.

The *Fourth Class*, more advanced in years, yet of junior standing, have, by intercourse with their seniors, obtained much local knowledge, which, in addition to the instruction with which they have been favoured, enabled them to answer with readiness, and correctly, many questions proposed to them by Radama. They can write well, and are intimately acquainted with the sounds which it has been found convenient to apply to the Roman characters for their native tongue, so that they did not find any difficulty in writing several sentences dictated by the King; they are also proficient in the first rules of arithmetic, and answer questions in the catechisms.

"The *Fifth*, or junior *Class*, is composed of children of a very tender age, who read easy lessons, spell a little, and some of them have commenced writing on slates.—Amongst these, by whom a correct pronunciation, even of their own language, could hardly be expected, it was interesting to hear many questions, both in the English and Madagascar catechism answered with acuteness; and though the day was far advanced on our arrival at their benches, Radama derived so much satis-

faction from the inquiry which he had undertaken, that these young students were favoured with his minute attention.

Examination of the Girls' School.

The Girls' School is composed of three classes. The *First Class* read in the 24th chapter of Genesis and 27th chapter of Matthew; some of them write well; particular care has been taken to instruct all of them in the Catechism, both in English and their native tongue; they have some knowledge of the first rules of Arithmetic, and the orthography of Madagascar words, and they spell well in English.

The *Second Class* of Girls read in the second part of the Sunday-School spelling-book, and part of Murray's Easy Lessons; some of them write fairly and spell well, and the whole of the class answer questions, both moral and religious, with a promptness, which evinces that their zealous instructors have afforded them such lessons on these subjects as have made a proper impression on their tender minds.

Many of the *Third Class* of girls are very young; some have commenced to write on paper, the majority use slates. Questions put to them from the Catechism and the first rules of arithmetic were answered in so satisfactory a manner that there cannot be a doubt of some of them being soon able to undertake the lessons of the advanced class, and that they, like their seniors, will by their improvement add new honours to those who have been so assiduous and so successful in instructing them.

The females are 46 in number. Their progress proves that much attention has been paid to their education by the Missionaries, and they have also had the advantage of receiving lessons and instructions from Mrs. Jones and Mrs. Griffiths, under whom they have attained to such knowledge in needle-work, in various branches, as is advantageous to themselves, and very beneficial to the country.

On the conclusion of the examination, the children sung parts of several hymns in the Madagascar tongue, which have been composed by Messrs. Jones and Griffiths, and which form a part of the service on the Lord's day, since those gentlemen have commenced preaching in the native language,—the only language in which instruction can become general here, and in the study of which, the application and perseverance of both the Missionaries now enables them to deliver religious and moral lectures very fluently, and compose hymns, which with cate-

chisms and reading lessons from the Holy Scriptures, are the usual study of the Sunday-School.

Radama experienced pleasure on entering the seminary; the result of the examination of every class materially augmented that feeling, and he left the school-room expressing his warmest thanks to the Missionaries.

Extract of a Letter from Mr. Joseph Verkey, one of the Madagascar Youths who have been in England for instruction, addressed to the Home-Secretary, dated Isle of France, February 24, 1825.

Dear Sir,—I HAVE the opportunity, through the blessing of the Lord, to write to you these few lines about our arrival at the Isle of France, may they find you and your family well and happy.

On Monday, November 1, 1824, we left England at Gravesend, in the morning. In our going out of the Channel between England and France, we had a gale of wind which blew tremendously hard, so that the ship rolled about very much, by which means we were all sea-sick; we three were very weak on the next morning, so that we could hardly dress ourselves. Though we were weak and faint, yet the Lord was our relief and comfort; thus the Lord Jesus has been gracious to us in our trouble. In crossing the Bay of Biscay, (Nov. 14,) we again had stormy winds mixed with rain, so that the ship rolled very much, and we could not sleep in the night; every time when she rolled, I was fearful the ship would upset, for the waves were lifted up, as it is mentioned in the 107th Psalm, and verse 25: "but though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof," we will not be afraid, for "the Lord of Hosts is with us, the God of Jacob is our refuge." Ps. xlv. 3 and 11. Yea, I say, "the Lord is mightier than the noise of many waters," for He is the Creator and Preserver of all; He, even He only, can save from the uttermost danger, seen or unseen.

We bless and thank Almighty God for all his mercies. We have, through his kind providence, escaped many dangers of which we are not aware, and from which no care of ours could have saved us; may our hearts feel the thankfulness which our lips express.

On the 23d Feb. 1825, we were introduced to his Excellency Sir G. L. Cole, the Governor. His Excellency mentioned to Mr. Baker in the Ordnance Department, that he wished him to take care

of us until Mr. Hastie came from the capital of Madagascar, (he was expected in April); he also said, when the weather was fine, he would send his carriage to take us to *Reduit*, his Excellency's country seat, to spend a day or two with him.

I am glad to say that Zafincarafe is a great deal better in his arm since we left England, but the wound is not healed yet. Romboa is very well in health."

DOMESTIC MISS. INTELLIGENCE.

DARWEN, LANCASHIRE.

IN the forenoon of May 12th, the Annual Lecture was preached, in the Lower Chapel, by the Rev. J. Parsons, of York. Instead of the usual service in the afternoon, "the Darwen Lower Chapel Branch of the East Lancashire Auxiliary Missionary Society" held its first Anniversary. Mr. J. Potter, of Manchester, was invited to the chair. In moving and seconding various resolutions, the following speakers advocated the cause of Christian Missions among the heathen:—the Rev. D. T. Carson, Preston; J. Brown, Holcolm; J. Wilson, Northwich; W. Jones, Bolton; J. Parsons, York; J. Deakin, Chorley; R. Slate, Stand; J. Gill, Walmesley; T. Macconnell, Preston; R. Fletcher, Darwen; J. Dean, Blackburn; J. Bassano, Blackburn; and Mr. L. Williams, Manchester. The subscriptions and collections for the past year (closing in March) amounted to 56l.

WOOLWICH.

THE first Anniversary of this Institution was held on Thursday, May 19th, in the Methodist Chapel, which was kindly lent for the occasion. The Rev. Dr. Bogue, of Gosport, presided. The Rev. A. Freeman (Baptist) implored the divine presence and blessing on the Meeting, and on the Society in general. The Report was read by the Secretary, the Rev. T. James, from which it appeared that the sum of 124l. 13s. 10½d. had been raised by the united efforts of the different congregations in Woolwich during the year. Addresses were delivered on the occasion by Alexander Haldane, Esq., Dr. Olinthus Gregory, of the Military College, the Rev. Messrs. Reeve and Pearson, Missionaries from India, and Rev. Messrs. Campbell, Arundel, (Home-Secretary,) Sharp, and James.

CAMBRIDGESHIRE, &c.

The Thirteenth Anniversary of the Society for Cambridgeshire and its vicinity was held at the Rev. B. Pyne's Meeting-

house, Duxford, on Tuesday the 31st of May, when two appropriate and impressive sermons were preached, one by the Rev. Samuel Thodey, of Cambridge, and the other by the Rev. John Clayton, jun., London.

In the afternoon the Society met for the transaction of business; Mr. Haylock, Treasurer, in the Chair. The Rev. W. Clayton, of Saffron Walden, opened the business with prayer. The Resolutions were moved and seconded by the Rev. Messrs. John Clayton, Thomas Hopkins, of Linton, William Clayton, James Hopkins, of Newport, Essex; Joseph Drake, of Cambridge; Samuel Thodey, ditto; James Miles, of Foulmire; James Burgess, of Shelford; ——— Watkins, of Barrington; and Benjamin Pyne, of Duxford; Captain Mortlock, of Abington Park; Mr. Richard Foster, jun., of Cambridge; Mr. Steven, of London; and Mr. Wells, of Royston; when 16*l.* 7*s.* were collected in aid of the Funds of the Parent Society. The services of the day will be long remembered with gratitude. The Meetings were well attended, and we have reason to believe the presence of God was in the assembly.

BENJAMIN PYNE, *Secretary.*

GLOUCESTERSHIRE.

The Tenth Anniversary of this Institution was held at Stroud, on Wednesday, June 8; Rev. Mr. Leifchild of Bristol, and Rev. Mr. Hillyard of Bedford, attended and addressed the meeting.—O. P. Wathen, Esq., the Treasurer, presided. Mr. Bishop of Gloucester, Mr. Lewis of Wotton, Mr. Meek of Painswick, Mr. Edkins of Forest Green, Mr. Wild of Chalford, Mr. Neville, minister of an Episcopal chapel at Pitchcomb, Messrs. Woolmer and Harrison, Wesleyan ministers, Mr. Read and Mr. Burder, took part in the business of the evening. On the preceding evening, the Rev. J. Leifchild preached on behalf of the Society at Rodborough Tabernacle; and on the morning of Wednesday, the Rev. Mr. Neville at the Parish Church, Stroud, when the Rev. Dr. Williams read prayers.

On the following Tuesday, a Public Meeting of the Painswick Branch Society was held at Painswick, Rev. R. Meek in the Chair; on which occasion Messrs. Hillyard, Leifchild, and several other ministers, who were present the preceding week at Stroud, attended. Messrs. Hillyard and Leifchild also preached for the Society at several other towns and villages in the county. The sum total collected at these various services was considerable; and notwithstanding the disturbed state

of the neighbourhood, in consequence of the work-people endeavouring to obtain an advance in wages, the attendance at the public meetings was large, and a lively interest appeared to be excited in favour of the Missionary cause.

LANCASTER AUXILIARY REORGANIZED.

ON June 9th a Meeting was held at Lancaster, for the purpose of reorganizing the Association in that town, on behalf of the London Missionary Society. Addresses were given by E. Dawson, Esq. (the Chairman,) the Rev. Messrs. Bell, of Lancaster, Hargraves of Milnthorpe, Parsons of York, Macconnell of Preston, and Edwards of Elswick, and by Messrs. Barber, and R. Bullfield. The Meeting was held in the theatre. Rev. J. Parsons preached on the preceding evening. The collections amounted to 25*l.* 12*s.*

PONTEFRACT.

THE Branch Missionary Society Meeting was held in Rev. J. Rawson's chapel, Pontefract, on Tuesday and Wednesday, July 5 and 6; Rev. Dr. Cope and Rev. James Parsons preached on the occasion. On Wednesday afternoon a public meeting was held; the chair was taken by George Rawson, Esq., of Leeds, and resolutions moved and seconded by Rev. Messrs. Millson, Earl of Thorne, Mitchell, Fordred, James Parsons, Dr. Cope, Felters, Watkinson, Messrs. H. Rawson, Jessep, and Beaumont, &c. The Meeting was highly interesting, and a solemn pledge was given of greater exertions and more fervent prayers for the prosperity of Missions—a pledge which we hope will be redeemed.

KENT.

The Kent Auxiliary Missionary Society held its fifth Annual Meeting at the Independent Chapel, Gravesend, on July 6th. The Rev. James Stratten, of London, delivered an appropriate Sermon in the morning; and in the evening a public Meeting was held for business. Wm. Tozer, Esq., of Chatham, the Treasurer of the Auxiliary, presided, when one of the Secretaries reported, that 896*l.* 4*s.* 4*d.* had been contributed from the county to the parent Society during the year.—The Rev. Messrs. James, of Woolwich; Prankard, of Sheerness; Cranbrook, (Baptist,) of Lenham; Stratten, of London; Cobbin, of London; Slatterie, of Chatham; Sharp, of Woolwich; Kent, of Gravesend; and Gurnteen, of Canterbury; together with Tho. Thompson, Esq., Treasurer of the Home Missionary Society, and Wm. Tozer, Esq., severally addressed the meeting. The Rev. Messrs. Frank-

ard, Rogers, (Baptist,) Sharp, and Jinkings engaged in the devotional services of the day, which closed with much holy and zealous feeling, and with a collection of twenty guineas.

MANCHESTER.

ON Sunday, July 10th, and the three following days, the Anniversary of the East Lancashire Auxiliary of the London Missionary Society was held in Manchester. The distinguishing character of the Parent Institution, particularly the interesting nature of its object—its comprehensive design—its catholic constitution—the impulse which it has given to the religious world—the great extent and success of its labours, were expatiated upon by the several preachers and speakers with an eloquence that produced corresponding and powerful effects on the sympathies and the liberality of the crowded auditories. The collections after the services amounted to nearly *One Thousand Pounds*, besides what was sent from adjoining towns.

NOTICES.

THE Anniversary of the Berks Auxiliary Missionary Society will be held at Reading, on the 2nd and 3d inst., the Rev. Geo. Clayton, Rev. James Bennett, and Rev. J. Arundel, one of the Secretaries of the Parent Society, are engaged to attend.

On Tuesday, the 2nd inst. the Anniversary of the Somerset Auxiliary Missionary Society will be held at Shepton Mallett, Rev. Jos. Slatterie and Rev. R. Hill are engaged. After which, Mr. Slatterie will visit the churches in that county as a deputation from the Parent Society.

On the 9th and 10th inst. the Anniversary of the Wilts and East Somerset Auxiliary Missionary Society will be held at Frome; the Rev. J. Leifchild, Bristol, and the Rev. S. Curwen, London, have engaged to assist. After which, Mr. Curwen has been deputed to visit different parts of the county of Wilts as the representative of the Parent Society.

On Tuesday 2nd, and Wednesday 3d inst., the Anniversary of the North Wales Auxiliary Missionary Society will be held at Holyhead, when it is expected some English ministers will favour the Meeting with their services.

The Eleventh Anniversary of the Auxiliary Missionary Society for the counties of Warwick, Stafford, and Worcester will be holden in Birmingham, on Tuesday the

13th September, and the following days. The Rev. J. Bennett, of Rotherham, the Rev. Mr. Sherman, of Reading, and the Rev. Mr. Reeve, Missionary from Bellary, are engaged to attend. A more particular account will be given in the next month's Chronicle.

Deputations.

THE Rev. William Reeve, one of the Society's Missionaries from Bellary, has been appointed to make a tour in Ireland on behalf of the Society, and is now in a course of visiting the various Branch Missionary Societies connected with the Hibernian Auxiliary Society.

THE Rev. James Bennett, Theological Tutor of Rotherham College, and the Rev. Thomas Durant, of Poole, have been requested by the Directors to visit the Norman Isles, as a deputation from the Parent Society, and are expected to embark for Guernsey on Tuesday, the 9th inst.

LANGUAGE INSTITUTION,

In aid of the Propagation of Christianity.

ON Tuesday, the 14th of June, a Meeting of the Friends of Missions, of various Societies and denominations, was held at the City of London Tavern, where an Institution for the purpose specified in the following Address was formed. Laws and regulations have also been agreed upon, which together with the names of the gentlemen who compose the committee, and the officers of the Institution, will be given in our next. We doubt not that the plan will meet with the warm approbation and generous support of the religious public, and be productive of highly important advantages.

ADDRESS.

The commission which Christ gave to his disciples, when about to ascend to his throne, extended to the whole world—"Go ye, and teach all nations." In order that they might be qualified to act under this commission with promptitude and effect, all the difficulties arising from diversity of language were miraculously removed; and, by the gift of tongues, they were empowered to enter at once, in this respect, on the work of Missionaries in any country to which they might be sent.

Although this supernatural qualification is not now to be obtained, yet the injunction of the Redeemer is still in force; and the knowledge of heathen languages is still as indispensably requisite as it was

in the days of the apostles. It is the want of this knowledge which constitutes, at the present day, one of the most formidable impediments to the propagation of the Gospel. It is the want of this knowledge, and of the facilities for acquiring it, which deters many devoted servants of Christ from entering on the engagements of a Missionary life; while the delay and difficulty in acquiring the language of the country in which he has arrived oppress, more than any other obstacle, the heart of a Missionary, who finds himself surrounded by affecting displays of ignorance which he cannot remove, and of wretchedness which he cannot alleviate. The anguish of heart, the eagerness of solicitude, the closeness of application to the study of the language, and the effects of a tropical climate, have, in some instances, brought to an early grave Missionaries whose estimable qualities gave the fairest promise of eminent usefulness.

But is it necessary, is it unavoidable, that with these difficulties, in all their appalling magnitude, the Missionary should have to struggle on his arrival in a heathen land? May not the elements of the language be acquired before he leaves his own country, and has to contend with the debilitating influence of a vertical sun? Would not the knowledge even of the rudiments of the language enable him to pursue the study with great advantage during his long voyage, and greatly accelerate the arrival of the day, when his career of active and efficient service may commence?

But have we, it will be asked, the means of imparting, in this country, the requisite instruction to those who are destined to Missionary service? Able tuition in several important languages of the East may be secured: a considerable number might be mentioned, in which competent instructors may at once be obtained.

It may, however, be asked, Can these languages be efficiently taught by Europeans? It is replied, with the confidence founded on experience, that to those who are *beginning* to learn an Oriental language the tuition of an English instructor who has attained a correct knowledge of the language, is even preferable to that of a native, and will enable the learner to make much more rapid progress. The reason it is not difficult to assign. The teacher of a language is but imperfectly qualified for his office, unless, in addition to his knowledge of that language, he be acquainted with a language familiar to the pupil, so as to be in possession of a me-

dium of intercourse, by which ideas and explanations may be clearly conveyed. The want of such a medium has been painfully felt by Missionaries in the East, whose dependance was placed on the aid of native instructors. If, on the contrary, an Englishman, who has felt and overcome the difficulty of the acquisition, engage in the work of instructing one of his own country, he is able to point out to his pupil, in the simplest and the clearest terms, not only the meaning of words, but also the peculiar structure of the language, with its characteristic idioms.

In carrying the proposed plan into effect, great and valuable assistance may be expected from those Missionaries who have acquired the language of the heathen by long residence among them, and who may have returned to their native land. The efficiency of this assistance has been already found, in the rapid progress which Missionaries, proceeding to the East, have made under the instruction of others, who had returned from that quarter. It may be added, that the principle itself has not only been approved, but adopted by the Honourable the East India Company, who, for a considerable number of years, have given elementary instruction in the languages of India, at Haileybury College. It is not, however, intended by these remarks to represent the aid of native teachers as unimportant. When the elements of a language have been acquired, their assistance may prove of the greatest value; and their services it would be highly desirable to engage, whenever suitably qualified individuals can be obtained, and pecuniary resources, equal to the undertaking, can be provided.

The importance of acquiring the languages of the heathen has been hitherto under consideration; but, in other respects very much may be done in preparing Missionaries appropriately for their work, before they leave their own country. Such a body of information may, by degrees, be collected, relative to the manners, customs, and opinions of the heathen, in all parts of the world, as may prepare the Missionary—especially when communicated to him in Lectures by living instructors, who have themselves witnessed what they describe—to enter on his work with a degree of intelligence which he could not otherwise have acquired, and which may both preserve him from mistakes, and greatly facilitate his progress.

With these views, a Society has been formed, to which the name of the LANGUAGE INSTITUTION IN AID OF THE PROPAGATION OF CHRISTIANITY, has been given,

the Laws and Regulations of which are subjoined.

The main purpose of the Founders of this Institution, is to afford to those benevolent persons, who leave their country with the view of imparting to the heathen the knowledge of Christianity, every degree of assistance which can be rendered to them before they quit their native shores. It may indeed, appear, in the course of the trial to which such persons will subject themselves of endeavouring to acquire in this country a knowledge of the language which must be indispensable to them in their future labours, that they have such a natural inaptitude to the acquisition of a new language, as to disqualify them for the course of labour to which they have turned their thoughts: but it is obviously of great advantage, that this discovery should be made at a time when such persons may be saved from the error of abandoning a useful station in their own country, for one which will become an occasion of unceasing regret both to themselves and to those who employ them. Instances of this nature have already occurred sufficient to put all parties on their guard.

But, while the Institution is formed chiefly with a view to its subserviency to the direct promotion of Christianity, its advantages will be afforded, under due regulations, to all persons who concur in its object, and wish to avail themselves of these advantages. It may also be expected that the operations of Bible, Tract,

and Foreign-Education Societies, will be facilitated by this Institution.

The "Language Institution," has been formed on the principle of the co-operation of all sincere Christians. Points of doctrine or discipline will never come into question. A knowledge of the languages, habits, and opinions of the heathen, is all that will be communicated by the Institution: whatever else may relate to the due preparation of a Missionary will be entirely left to the body to which he may belong.

It is obvious that the great object in view will be obtained, both more efficiently and at a less expense, by one institution concentrating all its efforts to this one point, than it could be by the separate exertions of the different Societies engaged in carrying the Gospel to the heathen.

The Committee of the Institution appeal, with confidence, on the grounds which have been stated in this Address, to all who are anxious for the success of Missions among the heathen. The object in view is evidently most important: nor can it be fully attained, but by means of an Institution appropriated to this purpose. If liberally supported, the Committee have no doubt that, under the blessing of God, it will ultimately bestow incalculable benefits on the Missionary cause, by the most efficient preparation of those who are sent forth to carry the glad tidings of salvation to the perishing heathen.

MISSIONARY CONTRIBUTIONS.

[Collections, Anonymous Donations, and all other Donations of 5l. or upwards, received from 16 June to 16 July 1825.]

IN LONDON AND ITS VICINITY.

Legacy by Mrs. Rachael Hayes, late of Knightsbridge, less duty, &c.	100	0	0
Mr. J. Hammond and Mr. J. Goubold, Exors.			
Jacob Tomlin, Esq.—L. S.	10	0	0
M. A. B.	10	0	0
A. D. B. M.; by Mrs. Irving	1	0	0
Scott, John, Esq.	5	5	0
D. R.	2	0	0
W. T.	1	0	0
A Widow and Family	1	0	0
Missionary Box from the Workpeople of Mr. Cross, Bartlett's Buildings	3	1	0

CONTRIBUTIONS FROM VARIOUS PARTS OF THE UNITED KINGDOM.

Cambridgeshire.—Isle of Ely.—Barton Mills, Collection; per Rev. J. Reynolds ..	3	11	6
Cumberland.—Maryport Auxiliary Society.—Rev. Mr. Kintoul.—Mr. Bittleson, Treas.	11	0	0

Devonshire.—Chumleigh (Home Missionary Station); per Rev. J. Sharp	2	10	1
Taunton Auxiliary Society.—Rev. W. T. Strutt	8	1	11
Essex.—Upminster.—Legacy by the late Mr. W. Pinchon.—Messrs. J. Parker, and J. Pinchon, Exors.	19	19	0
Stratford Auxiliary Society.—Rev. John Emblem and Friends.	19	1	6
Norfolk.—Norwich Tabernacle Auxiliary Missionary Society.—Mr. J. Butcher, Treas.			
Balance of Account	20	0	0
Less Expenses	5	12	9
	14	7	3
Northumberland.—Wooler Common.—Legacy by the late Mrs. M. Curry.	5	0	0
Oxfordshire.—Witney Auxiliary Society; per Rev. N. J. Hellings	10	0	0

Hampshire.—Portsea.—Rev. J. Griffin—		
Subscriptions	130	2 8
Collected by S. Bly	2	3 6
Mrs. Dawes' School	1	4 2
Ditto Penny Subscriptions..	2	0 10
Miss Mackie	2	9 6
Mrs. Moon	1	10 0
Jane Moon	0	10 0
Mrs. Oliver	3	17 0
Mr. Reed	4	3 0
Buckland Chapel	2	2 0
	150	2 8
Rowlands.—Castle Chapel.—		
Penny Subscriptions; per		
Miss R. Marshall	3	0 0
Collection	3	3 2
	6	3 2
Hertfordshire.—Harpenden.—A family; by		
E. W. B.	0	16 6
Kent.—Canterbury.—S. T.	1	0 0
Lincolnshire.—Lincoln Auxiliary Society.		
J. Lupton, Esq. Treas.	50	0 0
Louth.—Rev. W. Soper.—Collections per Rev. Messrs. T.		
Haynes and W. Reeve	17	10 0
Subscriptions	4	4 0
	21	14 0
Less Expenses	1	5 6
	20	8 6
Boston; Collections per ditto.....		
	24	14 0
	45	2 6
Lancashire.—Blackburn Independent Sunday School		
	71	19 0
Preston.—Mr. J. Hamer, Treas.		
Collection after Sermon; per		
Rev. J. Parsons.....	17	3 9
Contributions.....	39	11 3
	56	15 0
Carried forward		

Brought forward	56	15	0
Elswick Branch Society; per			
Rev. D. Edwards	10	6	0
Profits from Work.....	3	0	0
	70	1	0
Yorkshire.—Hull and East Riding Auxiliary Society.—W. Briggs, Esq. Treas. on account	209	6	0
Ireland.—Londonderry.—A voluntary Offering from Children, for sending the Sacred Scriptures to the Hottentots of Pacaltsdorp and Campbell, (South Africa) per Miss M. Hennies	10	9	0
Scotland.—Kincardine and Tulhullan Bible Society; per			
Mr. Black	5	0	0
Linthgow Juvenile Society;			
per ditto	5	0	0
	10	0	0
Dundee.—Rev. M. Fraser	2	10	0
Guernsey.—Rev. C. Perrot.—Subscriptions, &c.	60	0	0
Collections after Sermons, per			
Rev. D. Bogue, D.D.	26	8	0
Penny Society; per Mrs. Hutton.....	7	8	11
<i>Missionary Boxes.</i>			
Hutton, Mrs.	1	12	0
Brehant, Mrs. H. T.	5	2	0
Perrot, Mrs.	2	7	2
	102	18	1
Rev. P. Dix and Friends	14	1	11
	117	0	0
Less, loss on Bills	2	0	0
	115	0	0

Fund for Widows and Orphans of Missionaries.

Norfolk.—Norwich.—Mr. J. Butcher	5	0 0
D. R.	0	10 0

Donations on behalf of Mrs. Smith, &c.

Suffolk.—Stowmarket.—Rev. W. Ward and Congregation	8	13 3
Leicester.—Friends.—Additional	0	5 6
D. R.	0	10 0

Donations in Aid of the Anglo-Chinese College.

Jacob Tomlin, Esq.	10	0 0
D. Lister, Esq.	20	0 0

Donation in Aid of Schools in the Madras Presidency.

Scotland.—Cavers.—James Douglas, Esq.....	100	0 0
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For the Education of Native Females in India.

Huntingdonshire.—St. Neot's.—Ladies; per Rev. Mr. Halley	2	5 0
Essex.—Maldon.—For three Children at Mrs. Mault's School.....	7	10 0

The Thanks of the Directors are presented to the following; viz.

For the following articles for Madagascar, per Rev. T. Weaver: 7 dozen Slates, a quantity of Slate Pencils, 3 reams of Writing Paper, a piece of Calico, materials for making Ink, Cedar Pencils, School-books, and a considerable number of Books on Divinity.—Also for Two Pounds, Gloucester post mark, towards purchasing the above.—Mr. John Alexander for a Binding Press.—A Friend, per Rev. J. Bennett, for 3 vols. Philanthropic Gazette (6 years).—Mr. Jos. Clayton, Mr. J. Cotton, Miss Birkett, and Miss Atkin, for various fancy articles for Missionary Sale, at Calcutta.—Mrs. Collindridge for several articles of wearing apparel.—Mr. A. Moor, for a pair of Candlesticks and Snufflers, 4 pairs of new Spectacles.—Mr. C. Robson for a parcel of Haberdashery.—Mr. J. Ray for a parcel of Books.—Mr. R. Ford, ditto.—Messrs. Robertson and Co. for 6 Copies of the Life of Rev. J. C. Rieu, 6 ditto Clark's Sermon, and a quantity of Tracts.—Miss Chalmers, for Box of Ladies' Work for Malacca.—Mr. Hooper, for a quantity of Books.—Rev. T. Hawkins, for 2000 small School-rewards.—P. T. for Scott's Commentary, 3 vol.—Mr. F. Ellington, for Brown's Evangelical History, 2 vol.—H. D. R. K. for 20 Shirts.—Mrs. A. Atkins, for several Numbers of the Evangelical Register; and a quantity of balls of Cotton.—To Messrs. Galside, Griffiths, Warren, Cole, Brown, Dickinson; Messdms. Newbom, Plumley, a Friend, Anonymous, and G. M. for 22 vols. and 875 Nos. of the Evan. Mag. and a few other Periodical Publications.

For the Anglo-Chinese College.

To G. Haddfield, Esq. for 39 vols. of the Annual Register.

